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Greetings!



ADMIRABLE HUMAN QUALITIES

Dear Fratres and Sorores:

Recently we were asked what facets of man's personality, in our opinion and from our experience, afford the greatest joy to behold. Admiration of the qualities of a thing or of a personality, to a great extent, reflect the idealism of the observer. Our ideals are transcending concepts, that is, ends or objectives which we believe to consist of superior qualities to be realized and attained. Consequently, when in our experience we perceive the elements that participate in our ideals, we find pleasure in whatever or whoever displays them.

A young man whose interest is primarily athletics and physical culture is likely to consider strength and an excellent physique the acme of perfection. These are the qualities which to behold afford him pleasure. He thinks of them as at least some of the greatest qualities attainable by man. The intellectual, though he might not hold that a brilliant mind was the only essential for excellence in human nature, would find pleasure in the company of those who display intellect. The spiritual idealist would judge perfection in man by his morality expressed not alone in words but in related deeds. We repeat, then, that to a great extent the perfection we see in others but mirrors our personal estimation of the excellence of human personality and character. A general agreement among people on such standards is difficult to arrive at.

Each society, of course, has adopted certain standards by which the individuals of which it consists are judged. These standards are first usually established by the moral code of the society. What constitutes the moral good, the virtues expected of a circumspect person? In Christian and Judaic nations, for example, the Decalogue or Ten Commandments represent the moral precepts by which spiritual excellence and social behavior are principally judged.

The statutes prescribed by law and prevailing customs also determine the qualities of character and good citizenship in each society. We know, of course, that an ideal citizen in one nation may not be accepted

as such in another because of varying standards.

In our opinion, we should begin with man, *the animal*. The human being inherits—in fact, they are a biological part of him—all the passions and appetites of the lesser animals. Basically, man is a predatory animal. He is ruthless in the necessity of self-interest and preservation. He will kill, destroy, seize whatever he can to further his survival and his well-being. This latter means his appetites and pleasures generally. These tendencies are instinctive to the human animal just as they are to the beast.

As one has said in the past, "Man is beast and star." The star represents the transcendental influences that are part of the composite nature of man. In other words, man has a high degree of self-consciousness, of the realization of himself in relation to his acts and to his external world. This power of reflection and evaluation of his behavior is concisely called *conscience*. There is inbred in man a sense of righteousness.

We do not mean to imply that the human possesses innate ideas of goodness, or moral precepts, that he knows specifically what is right and wrong in conduct from birth. There is, however, the desire, the motivation, on the part of the individual to pursue a course of action that follows what his fellow humans conceive to be good. Humans are gregarious. They do not want to be isolated in person or in behavior from other men. Consequently, there is satisfaction had in realizing that one is conforming to the common *good*. Obviously the nature of that good is what the customs and traditions of the particular society, of which the individual is a member, prescribes.

In most individuals there is a conflict between absolute conformity to a sense of righteousness and the wholly animalistic tendency of a personal satisfaction, regardless of its effects upon others. The animal in man is of longer standing than the evolution of self-consciousness or the spiritual consciousness in him. We may mystically contend that the spiritual essence, the divine impulse, has always been in man since his

existence. We may also pantheistically assert that the divine in essence actually pervades all things. However, the manifestation of the divine or what the Rosicrucians call *soul-personality* is of a far more recent advent. Man had to become a considerably evolved mental being before he could reflect upon his inner feelings, sentiments, and emotions and be able to construe them in terms of spiritual or moral qualities and values. It is only then that there emerged the soul-personality.

It is the higher function of man to display his consciousness of self, to give expression to his sentiments as compassion, justice, fortitude and the like. These are, however, a minor or lesser impulsation, insofar as their effect upon him is concerned, than the more gross motivation of the appetites. It requires no great strength of will to give vent to our animalistic tendencies. To oppose them, however, as we all know, is often a struggle of great consequence.

To the writer the following are always impressive facets of man's personality; *First*, an extension of self, commonly called *unselfishness*. The individual, of course, psychologically is never truly unselfish, for whatever we do is in response to one aspect of the nature of self. But where we do oppose the interests of the limited physical self to serve the interests of others, there is an indication of the more inclusive or extensive function of self.

Second, the individual who acts, as much as is humanly possible, upon the analysis of his own experiences, we feel, is to be highly commended. The person who makes what he accepts as knowledge an intimate conclusion of his own thought is in our opinion a preferred person. We mean the one who does not accept the conclusions of others wholly upon implied authority or because of a mass acceptance of an idea. This is more than one's having an open mind. It means the exercise of one's own mental and psychic faculties. It is true that we cannot prove or

disprove personally everything which is expounded as knowledge to us. We can, however, before final acceptance, reason about its plausibility. If there is any doubt in our minds, then the reality of what is proffered as fact should be under question. Under such circumstances, one should ever be ready to consider counter views, to take them under advisement.

One cannot, in connection with this subject, help respecting and admiring a healthy *skepticism*. It is important that one be aware of the difference between a skeptic and a cynic. The latter generally has a negative attitude toward all new ideas which are related to him. A skeptic, however, is one who wants a statement, that implies factual content, to be substantiated. He will not, as most persons do, confuse an opinion with fact.

The writer cannot help also feeling admiration for the one in a highly materialistic age who nevertheless willingly displays the finer emotions and sentiments that make one a humanist, a philanthropist, or a spiritual idealist. A religionist is not necessarily of this type. One associated with a formal religion as a member of a sect may act under compulsion at times, or accept a faith on tradition. In such instances, the religionist may have no personal corresponding emotional, psychic, or spiritual relationship toward his affiliation or the doctrines of his faith. In fact, such an individual may be so illiberal, so prejudiced, and so imbued with hatred or envy toward opposite sects as in character to be quite other than spiritual.

Fraternally,

RALPH M. LEWIS,

Imperator.

What Are Psychic States?

"What is the difference between states of hypnosis, self-hypnosis or auto-suggestion, and psychic states?" asks a soror of our Forum.

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Generally speaking, "psychic" is a term designed to denote the nonphysical aspects of man's being. It confers a duality upon man, in function at least. The word *psychic* comes from the Greek word meaning *soul* and *breath* which, among the early Greeks and other peoples, were synonymous. Most of us are aware of the division of our human activities. We are conscious of our objective acts and the external world. We are also aware of *self*, or at least what we term to be such. This self, with most persons, includes not alone their physical being but their instincts, emotions, subliminal urges and their fantasies and thoughts. Since these latter qualities which are related to self, as distinguished from the body, are comparatively intangible, they receive the designation of *psychic*. The reason for this is that they were once thought to be related to the soul and to be an immaterial infusion.

Consciousness is a stream whose functions are varied. There are depths to this stream and, at various levels, figuratively speaking, different phenomena occur. Like the electromagnetic spectrum, however, with its octaves of energy, the various phenomena of consciousness are not isolated one from another; they merge one into the other. It is, therefore, difficult at times to determine what ideas or impulses originate in the different levels of the stream of consciousness. The psychic, however, generally alludes to the subliminal consciousness, to the realm of the subconscious.

The psychic plus the objective consciousness, which is our realization of the external world, is *one* but, unfortunately, these two phases are not realized by most of us as being an integrated state. The lower aspects of consciousness, our responses to external stimuli, are objective. The higher aspects of consciousness begin with *self-consciousness*. When we think of self as the various instinctive feelings and emotions we have and the realization of the "I", we are on the border of the psychic. We must not think of this border as being fixed, as consisting of a particular experience or idea had alike by all persons. Actually, these *psychic states* vary in their profundity, in the depths that enter into the stream of consciousness.

There is often reference in the Rosicrucian teachings, and in esoteric philosophy generally, to the psychic body. This body

is not a substance, unless one thinks in terms of modern physics, that is, that mass and energy are interchangeable. The psychic body is the energy of the vital force that animates us. It is the primary impulse that infuses each cell. It carries with it an intelligence, a behavior pattern, from the most primitive states of mankind and perhaps before man was man. It as well carries with it the pattern of Cosmic order of which this energy of life consists. We are then, to use a psychological term, well *conditioned* by *a priori* influences.

The infant at birth, before acquiring any experiences objectively, is subject to tremendous reserves of impressions and impulses arising from deep within its stream of consciousness. As one psychologist has said, and it should be well known to all Rosicrucians, "The lower part of the physical energy is locked up in atoms—the larger part, the psychic energy, is similarly locked in the instincts and the biological behavior."

Only a relatively few of these impulses, these behavior patterns, reach the conscious mind and are acted upon. Many are realized as inexplicable feelings which, because of the difficulties of defining them in terms of action, are suppressed. Some are *repressed* in the psychic realm itself because of internal conflicts. The conflict is often due to an undesired subliminal feeling which we have of certain urges, causing the repression of what actually should be brought to the consciousness of the "I."

In animals instincts are autonomous and they dominate their lives. There is no attempt at an inhibition of them. In man, when a certain stage of objective consciousness has been attained, he feels strong enough to set up a bulwark against the psychic. He devises codes of morals, restrictions that he thinks best for his life, and he seeks to control the inner behavior patterns which strive for expression.

In organized or collective living, certain restraints in our instinctive behavior are necessary. We must hold back, for the welfare of others, some of the psychic energy and its inclinations. Conversely, however, some of our conclusions as to how we should behave are contrary to our personal instinctive needs as human beings. This type of restraint results in various illnesses. How much of the psychic should

be called forth? To what extent should the wholeness of our nature be manifested? are still unanswered questions. Rosicrucians have been working on this problem for several centuries. Possibly no single organization has given so much thought to helping man to know himself. This problem is also a major challenge which modern psychology is endeavoring to meet.

By various means we can accomplish a *disassociation*, a functional severance of the conscious from the subconscious, the objective from the psychic. Such phenomena of disassociation are trance states, hypnosis, and self-hypnosis. This disassociation means that realization or the awareness of the individual is introverted. It is turned back into the psychic, into the region behind the objective consciousness. Those attributes of the subjective mind, such as will and syllogistical reasoning, are temporarily dormant. The psychic states then dominate. The real self, the moral and other habit patterns long established, take precedence over the will of the individual.

In hypnosis, too, since there is the temporary disassociation from the usual functioning of the conscious mind, the psychic consciousness responds to the suggestions given it by others. It must be realized that, like a stream, the psychic consciousness not only pushes impulses to the surface but receives from the surface many impressions that are imposed upon it.

It is not necessary at this time to set forth the various means by which hypnosis can be induced. This Forum has dealt rather extensively with such practices and theories about it in the past. Suffice it to say that *self-hypnosis* is the means by which the individual enters certain psychic states by methods which he employs himself. One of these methods is *auto-suggestion*. In the latter instance, the conscious mind by persistent repetition implants an idea in the psychic which becomes dominant there. The reverse then occurs. The idea has a tendency to surface, to come again to the fore of consciousness and to motivate the individual without being called forth.

It is necessary to caution the student and member that the psychic must not be construed entirely as a reservoir of Divine knowledge. All psychic impressions are not Cosmic revelations. All psychic states are

not demonstrations of Cosmic consciousness. Further, all symbols or ideas arising in the psychic are not mystical; that is, they are not from an illuminated spiritual being. The individual, for example, who indulges in playing the planchette or ouija board and spells out messages upon it which are unfamiliar to him is not receiving an intelligence from a spiritual world. He may be but releasing ideas from his own subconscious mind, from the psychic part of his being. Remember, we repeat, that the psychic is a stream. In endeavoring to reach out through it into the Cosmic, you must penetrate deeply.

The whole stream is termed *psychic* but its phenomena are different. All visible wave bands, for analogy, in the ocular spectrum are of light but the wave bands may be realized differently, some as the colors red, green, blue, and so forth. So, too, we must learn to distinguish the different psychic states.—X

Our Destiny Is Near

It is a natural tendency to relate destiny to the future. What may be our end, or what may be the materialization or realization of our hopes and desires, is related to some event that is going to occur at an unspecified future moment. We are aware that we move toward some end, and whatever that end may be is usually associated with our concept of destiny. The end of our life, the beginning of some new activity, immortality, or some decided change that may take place in our being, physically, mentally, or spiritually, is closely related to the destiny that will be ours.

This relating of destiny to a distant future time and place is a practice which has caused the average individual to think of his destiny as being far removed from his immediate circumstances, surroundings, or environment. That which we cannot foresee distinctly, and which we do not understand, we not only tend to place in the future, but we may unconsciously hope to isolate in the future. Many individuals have tried to forsake concern about problems by simply refusing to consider what may happen tomorrow or a year from tomorrow, and in that way they live in a certain amount of false security based upon the belief that what is

going to happen, what may be their destiny, is so far removed that they need have no concern about it.

It is obviously true that the most important time with which any of us is concerned is the present. We should not constantly live in the future, particularly at the cost of the present, but what we are doing at this particular moment is assisting us to prepare for the future, whatever that future may be, and that in itself is contributing to our destiny or to our ultimate end.

Our destiny therefore should be considered. It is not something to be completely forsaken as a future problem that will be met at the time it occurs. What should be done in regard to our destiny is to prepare the use of the present moment so that when the realization of the future comes to us—that is, it becomes the present—we will be equipped in the best way possible to meet any contingencies that may exist at the particular time and place. To do so is to realize that our life span from birth to transition is a unit, and that there are times in the course of that life when we must consider that unit as the whole thing in itself, and not as segregated moments set up by a system of artificial measurement. There is no one point which is an end or a realization of destiny because we constantly carry in us what our end may be. Our success or our undoing is a part of our present existence as much as it is of the past or even of the future.

We may not realize what that future may be, or what our ultimate destiny is, but it is nearer than we ordinarily think; that is, it is a part of our existence right now. Nothing in nature, to the best of our knowledge, develops spontaneously to completion. For example, destiny is not something that will occur momentarily twenty-four hours from now or twenty-four years from now. It is an actuality in which we participate at this moment. Just as a change in the condition of the physical body takes place through a gradual process, so do all changes take effect through a process of gradual change.

As an example, no disease develops spontaneously. We may refer to the fact that this morning we woke up with a cold, but actually the cold or respiratory disorder from which we may suffer is something that has developed over a period of days and pos-

sibly longer. We have in some way violated certain laws of nature. We have thereby permitted certain inharmonies to invade our system; and, although the system fought gallantly, it was gradually overcome by the inharmonious condition to a point that we became aware of these inharmonies as physical symptoms. The manifestations of inharmony broke through the threshold of realization that had held it back, and we realized, as if it were suddenly, that we had a cold. Almost all diseases occur in this manner. An individual may have vague feelings of disharmony in the body, but the actual onset of a disease, or the realization of the symptoms of the disease, is something that takes place only when the inharmonious condition has already advanced to a state that we consciously become aware of it, and naturally it is at this point of conscious realization that we presume, or at least accept as our normal conclusion, that the disease began.

The same truth applies to our mental faculties. No idea is completely momentary. The great achievements of men have resulted from evolved ideas. It is possible that, like the realization of a cold or any other inharmonious condition of our body, conscious realization may come comparatively suddenly, causing us to think that an idea which comes into our mind may be created independently of past action or past thinking and is a spontaneous occurrence. Usually, if it were possible for us to relate all our thinking to the sources from which it came, and upon which ideas are based, we would realize that what for us was a new idea, or what may have been a new idea to anyone, had come about as a result of our association of ideas and the knowledge and experience that we have used over a period of time.

Someone might disagree that inspiration is not momentary, that individuals have sudden, intuitive impressions that seem complete. The classic example of the conversion of St. Paul might be cited as a definite evidence of this condition. Actually, even inspiration feeds on what has already been evolving in consciousness. It is true that what we call *intuition* or the results of inspiration may seem to occur momentarily; actually, it is the correlation of the inspiration and bits of intuitive knowledge of which we have become conscious over a period of time that suddenly integrates into a whole

and acquires a complete meaning. In other words, just as in the previous illustrations I have used, what happens at the point of realization is that a number of different forces or sources of ideas come together and become manifest as an integrated whole.

To take again the example of St. Paul's conversion, St. Paul was an intelligent man. He had been participating in actual persecution of the Christians, according to the historical sources we have about him. Certainly, in that activity, he had become generally familiar with what was then accepted as the Christian principles of belief, ethics, and practice. Therefore, his inspiration or sudden conversion was a realization that came about as a result of a knowledge which he had voluntarily or involuntarily gathered together, and it finally came as a complete new meaning to him, which reorganized his entire thinking and modified his whole life, existence, and destiny.

In my estimation, it is not necessarily the purpose of the Rosicrucian teachings to give us the ability to foresee our destiny or to come to a realization of any future function or activity. Rather, the purpose, according to the philosophy that we study, is to recognize that there are potentialities in the individual at all times. All individuals, and I do not think I am exaggerating when I say *all*, fail to realize these potentialities, even fail to use them or attempt to develop them, but, as soon as an individual turns his attention toward his inner abilities and his inner self, the response is an eventual coordinating in consciousness of many principles, ideas, facts, and the relating of experiences in such a way that a gradual new philosophy of life takes form.

The responsibility of the individual in utilizing Rosicrucian teachings is to learn how to direct the potentialities of our being so that they can evolve, grow, and materialize into a state of conscious realization. It is not our purpose to necessarily direct our lives in accordance with our own selfish ends, or to plan our destiny as an architect would plan a building. Rather we should learn to draw upon each situation of our experience and each bit of knowledge that can be ours and permit them to be related in consciousness. We will develop the ability to draw upon the full faculties of the inner self and thus become conscious of the intuitive ideas

and inspirational knowledge that will help us to relate apparently separate ideas to a new realization which will have more meaning than any of its parts.

In other words, man's development in this life is to harness his own potentialities, and then listen to his own inner self, to the still, small voice—that is, the voice of conscience, the voice of the Cosmic speaking through his inner self. In this way, man will prepare himself to meet his destiny, whatever it may be.—A

Why People Fear

Fear is as old as man. Why do people have fears? This question can be answered from a biological standpoint, and it is quite a complete answer. If man did not fear, he would certainly live a careless life. Without fear, we would venture into situations that might cost us our lives; consequently, fear was instilled into living beings as a part of their instinctive equipment with which they were able to maintain self-preservation. We should fear certain situations until we understand them. We should fear going into a place with which we are not familiar; danger might lurk there. We should fear the possibility of some circumstance happening about us unless we took the necessary measures to avoid it. In other words, fundamentally, from a biological standpoint, fear is to assist in self-preservation, and fear is related to that of which we have no experience or have no knowledge to cope with the situation.

It is, therefore, from a psychological standpoint, possible to say that fear is based upon the unknown. This springs, of course, from the biological implication. What we do not know we may fear because, not knowing it, we do not know what the circumstances will be when we are placed in close relationship to whatever that circumstance is. It is perfectly normal, then, for a person to have the emotion of fear, and it may upon many occasions help him protect his life.

The kind of fear that is not as productive of maintenance of life values is the fear of unknown circumstances that may cause us to panic and not think. In recent events many situations have been overplayed in newspapers, magazines, and other news-distributing forms, that have caused people to have fears of circumstances; if they had stopped and

thought carefully, no fear would have controlled them, or at least taken possession of their thinking. Fear of unknown—completely unknown—circumstances is a form of self-preservation, but fear of what might happen if something else happens is to give our imagination free run, and certainly not to use our abilities for a constructive means or purpose. Of course, people seem to fear death. In other words, they fear change, and many, regardless of their religious affiliation, still evidence that fear.

People fear annihilation, but more than that, I think most human beings living today fear a change in circumstances that would take away from them the things which they believe are of value. The average family works to accumulate many physical or material possessions—a house, an automobile, various appliances, such as refrigerators, washing machines, television sets, electric razors, electric mixers, all kinds of gadgets that go to contribute to the well-being of the individual and the ease of living. These things have become symbols of success or association with the twentieth century civilization.

Were he not in possession of some of these objects today, the average individual might wish to conceal the fact; he might be ashamed of what he lacked. Many of these things have been obtained by a certain degree of sacrifice. By sacrifice I mean that famous system of time payments so prevalent today, the uncertainty of which under some circumstances may cause the individual to feel momentarily that his possessions might be taken away from him or that he might be taken away from them. This may actually cause near panic.

A few days ago, an explosion near where I live flooded with calls the switchboards of the police and county officials, and yet it had a very simple explanation. Anyone doing any serious thinking would not have called for an explanation; he would have realized that his curiosity would be satisfied in tomorrow's newspaper. Such a state of nervous tension is not conducive to a healthy society.

It is all right for us to fear in case of a biological necessity, but it would be better to consider values—enduring values, or we might say eternal values—such as would have more meaning than mechanical gadgets, and would give us the assurance of their

survival regardless of what might happen in the physical world. Then, if we depended and relied upon those values, we might not become nervous or reach a state of panic because of the possibility of being deprived of our favorite gadget.—A

Do You Want Help?

The title of this article might seem superfluous. Of course you want help. Everyone, at one time or another, wants help. The individual who may be the most isolated, either physically or mentally, is faced at some time in life with a situation upon which he wants the help of other individuals. Help is a part of our social structure. The human race exists as it does today because it has worked together and not in isolation. It is hard to conceive of what history would have been if every individual human entity were so isolated that he or she had no connection whatsoever with any other individual.

One reason the members of the animal kingdom, lower than man, have not evolved more than they have may be that many species, to a more or less degree, exist in isolation. On the other hand, someone might argue that some of the social insects, such as bees, which have a highly evolved social structure, have not evolved because they cannot see further than the circumstances that exist beyond the relationship of one to another.

Generally speaking, however, as human beings we are occasionally in need of the help of other human beings. There are circumstances with which we cannot cope alone. These may be of a purely physical nature. For example, few of us are strong enough to move an object weighing over a certain number of pounds, and so we ask the assistance of someone else to help us lift, push, or otherwise transport it. We need to work together to build the great structures of modern civilization. We need to work together in order to formulate ideas that will be worth while. Help is not a sign of weakness. To ask for help is actually a sign of strength.

This latter fact is one that we should all realize and in which we should thoroughly believe. In other words, as human beings, we sometimes need help and it is not only our privilege to ask for that help, but it is

our obligation. Frequently by receiving help, we are put into a better position to give help; and unless we as individuals can contribute to something other than our own personal aims, desires, and hopes in this life, then life is certainly completely futile. We know from experience that the things we can do for someone else frequently give us more pleasure than the acts we have performed strictly for our own selfish ends, desires, and hopes.

It is with the realization that man needs help—often he needs that help desperately—that the late Dr. H. Spencer Lewis instituted and established as a departmental function of this organization what is now known as the Council of Solace. Possibly the name is not clear in its implications to all members, for I find repeatedly examples of AMORC students who, even when most needful of the help of the Council of Solace, do not know that they can ask, or do not seem to think that they should ask, for that help.

Actually the Council of Solace functions to help anyone who wishes to ask for it. There is no barrier of race, creed, belief, membership in any organization, fees paid, or any other criterion in securing help from the Council of Solace. All anyone, regardless of who he is, where he lives, whether he belongs to this organization or any other organization, needs to do in order to secure the help of the Council of Solace is simply to ask for it. This department of AMORC has functioned now for many years. It gives us a great deal of pleasure to read of those who have received help and have benefited by it, and it also gives us pleasure to give that help to the extent we are able, whether the individual ever comments concerning it or not.

Published in the literature of the organization in various places, and in a booklet prepared by the Council of Solace, is a very specific statement of exactly what the Council of Solace is, and its scope of operation. Briefly I might summarize that the Council of Solace consists of the officers, staff, and certain high degree Rosicrucian members who use the principles that are taught in our teachings to assist other individuals. They do this through the giving of absent treatments for conditions of health, and of the concentrating upon problems of those who may submit such problems to the attention of the Council of Solace.

Every work day, members of the staff meet in the Supreme Temple in a special convocation for the purpose of giving this help to those who request it; also, the officers and other members give of their own time for this same purpose, by devoting a certain period each night or each evening at a specially selected time to directing the constructive thoughts which they can conceive, and to calling upon the constructive forces of the Cosmic that they may work through them and reach out to those who look to the Council of Solace for help.

Individuals who seek the Council's help usually communicate in some way requesting the help that it can give. What we should be mostly concerned with here is the making it clear to the individual that the help is available and how one can go about obtaining it. To call upon the Council of Solace for help is an important psychological factor in itself. If you have confidence enough in the ideals and principles taught by this organization to ask that help be directed toward you, then you have a more stable foundation for the solving of your problems than you may realize, for it is a human characteristic that once confidence is placed in any person or persons, or any force or power, that individual is in a better psychological state to cope with his problems than if he had no faith whatsoever in any condition existing outside of him. Therefore, you are doing yourself a favor if you will ask for help.

Many of our members and nonmembers who have not availed themselves or have merely considered availing themselves of the Council of Solace may have hesitated to do so because they did not know just how to go about it. What I would like to do here, rather than go into more theoretical discussion of the function and purposes of the Council of Solace, is to set forth a few suggestions that may assist you in availing yourself of these services when and if you need them.

If you have a problem of any type, whether it be personal, concerning your family affairs, your employment, or whether it be your health, then the first thing that you need to do is to communicate with the Council of Solace and merely state in the *fewest possible words*, "I have such-and-such a problem. Please help me." Securing the assistance of the Council of Solace is that simple. The

Council of Solace, or rather the clerks who work in that department and keep the records for those who give the assistance, will immediately record your name and problem in a record form that is kept, and those who assist with the Council of Solace will be informed immediately of the circumstances. You will also receive a form letter, together with a booklet, that sets forth what you can do and what the Council of Solace attempts to do. This is merely a formal acknowledgment.

It is very important that you bear in mind that the purpose of the Council of Solace is not to enter into personal correspondence with those who seek its aid. In the first place, for someone to dictate a long letter to you about your problems is probably not going to solve it, and is going to take time that could better be used in the application of the metaphysical principles which the Council of Solace attempts to put into practical operation. Please remember that you will simply receive an acknowledgment. You will know that the work has begun. What you want is the help that the Council of Solace can give, not simply a series of letters being mailed to you about the situation concerning which you have written.

In case of an emergency, you can send a telegram or cable. These, of course, receive the immediate attention of officers and of those assisting with the Council of Solace, because a telegram obviously indicates that the element of time is important. However, a telegram was brought to me a few days ago that consisted of about seventy-five words. It had been sent as a straight wire, and I am sure must have cost the sender eight or ten dollars. It is not necessary to report in detail through a telegram when you need help. A telegram merely directed to the Council of Solace, AMORC, San Jose, California, stating, "I need help for personal problems," or "I need help for illness," or "Give me help for an accident," or something of that kind, a mere statement of the minimum facts in a few words is all that is necessary. In fact, the words, "Help for accident," or "Help for severe illness," would be all that would be necessary in times of emergency for the Council of Solace to begin its work.

Do not attempt to enter into a detailed description of problems that are personal, or of symptoms of a disease. Simply state the

necessary obvious facts. The Council of Solace can carry on its work from there, and remember that once you have asked, you also have an obligation. You have an obligation to continue sensible treatment, in the case of an illness, to follow the instructions that are given by the Council of Solace, and to apply to the best of your ability and knowledge the teachings that you have learned in the study of the Rosicrucian philosophy. If you will make the request for help and cooperate to the best of your ability, you will be benefited, and of course that is the purpose of your original request.—A

Magic

Among the occult sciences the subject of magic is looked upon by some as of little or no importance, and by others as actually including all that is essential in the understanding of the occult. In the higher degrees of this organization, an attempt is made to rationalize the various interpretations of magic so that the student may be somewhat familiar with an attitude that is sane and reasonable, as well as to do away with any false conceptions that might in any way contribute to superstition and misbelief.

It must not be forgotten that fundamentally within the doctrine of the Rosicrucian philosophy is the sacred right and duty of the individual aspirant, seeking to attain occult and metaphysical knowledge, to feel bound to defeat in every way he can the attempts of superstition to enslave his own mind or that of other human beings. Freedom from superstition, and therefore freedom from fear, is one of the most important messages that the Rosicrucian teachings have carried to humanity in the centuries that they have flourished.

To deal with the subject of magic in any manner is to invite the possibility of re-opening concepts that lead to exaggeration of ideas tending to have the foundation stones within themselves to encourage certain forms of superstition. I am going to discuss briefly some of the aspects of magic as it is dealt with by various occult points of view, and also try to point out that what we have called, and what has been called in occult literature for a long period of time, *white magic* is actually no more or less than the understanding of laws and principles which

are of Cosmic origin. Magic to many learned scholars today is considered to be no more than an accumulation of crude superstition out of which religion had its beginning. These individuals look upon religion as no more or less than a form of superstition or a form of magic.

In the so-called enlightened mind of today, particularly where it has been influenced a great deal by materialistic philosophies of the past century, the idea of magic belongs to the childhood of the world, when men saw gods, devils, and other invisible beings in all the phenomena of nature. Primitive man had a tendency to personalize the winds, the rain, the mountains, day and night, the stars, the earthquakes; everything good or bad was required to be placated by the use of certain rites which became known as magical procedures.

While magic is as old as mankind, it is still widely believed and practiced in many parts of the world; actually, to some extent, it is practiced in every part of the world, even in its most civilized parts. This is due, so we are told by some authorities, to the lack of education, or to the difficulty of eradicating beliefs which have come to us from the past. It is rightly pointed out that, when concepts of magic in the popular sense are engrained within people, the elementary development of the reasoning faculty is powerless to cope with it; that is, men who do not use reason or do not find an explanation for something that is of significance to them are always glad to accept an explanation that seems to have its origin outside the field with which they are usually familiar.

Much that was magic exists today under other names. One is a very common word—suggestion. The use of suggestion, whether it be in the simplest form or in the elaborate procedures of psychiatric treatment, is in a sense the use of forces other than physical for a definite purpose. While the psychiatrist would be amazed at having his processes referred to as a form of magic, actually there is little difference except in the application.

If we look for a definition of the word *magic*, we will find that a good definition, as recognized by an established dictionary in this country, says: "The art which claims or is believed to produce effects by the assistance of supernatural beings or by a mastery of secret forces in nature." We might add

that in the popular viewpoint this definition might further state that magic takes the place of science among primitive and barbarous people; they usually combine what scientific knowledge they possess with a mass of superstitions. It is also generally believed that magic is an integral part of most pagan religions, and that its overthrow in the Western world has been largely due to the influence of Christianity, which condemned the so-called magical processes, and also condemned the procedure that man should appeal to spirits and demons.

To refer to magic as being concerned with secret forces is somewhat misleading. If such secret forces existed and were employed by magic, they would obviously be no longer secret. It might be much better in our terminology to use the term *superphysical forces*. We might further make a definition of our own by saying that magic is any effect produced by a knowledge and application of forces which exist beyond the plane of the physical or material world, the means themselves being primarily nonphysical. Actually, then, magic in this sense has nothing whatsoever to do with the supernatural, unless we use the word *supernatural* as referring to all phenomena which are non-physical.

The physicist performs magic in his laboratory. He has performed magic in many ways. Products that are wonderful results of such work are, for example, radio, television, and other electronic applications. But however wonderful these things are, they are not magic. Radio, as I have said, is not magic, but it provides a means of communication. Telepathy which accomplishes a similar end through mind communicating directly with mind without a medium is considered as magic. The cure of diseases by drugs, physical manipulations, or other kinds of treatment is not magic. The cure of diseases by thought power or prayer is what we might consider magic. As telepathy is today more generally acknowledged, and psychotherapy is a recognized form of therapeutic treatment, it is rather absurd to define magic as a pretended science or a simple belief.

We are all practical magicians, though we may not know it nor understand the effects produced or the methods by which they are accomplished. In other words, the individual

who finds his place to a certain degree within the scheme of the Cosmic realm and in relationship to the universe of which he is a part and utilizes all the laws at his command, whether they be physical or nonphysical, is in a sense a magician. He is applying laws that exist and is directing those laws toward conditions that can manifest within or about him.

The further statement I made that magic was largely destroyed by Christianity is also somewhat exaggerated. It may be true that the practices of black magic, as they were known—that is, the efforts of individuals to use forces for other than constructive aims—did receive considerable discouragement by Christian ethics and morals. Nevertheless, magic still exists in the most educated and civilized communities, although probably under other names. Also, it is as prevalent and essential in Christianity as it is in so-called pagan religion. The ceremony of the mass, for example, is a pure piece of ceremonial magic, including the blessing of holy water and other rites and practices of the Catholic church. It is true that the Church would not call these processes magic, or, if it did, it might refer to them as white magic, but similar rites of pagan religions are called *black magic*, or simply *magic*.

However we apply terminology to anything, whether it be physical or nonphysical, does not alter it; so, consequently, even though the Church does not call any of its practices and rites *magic*, they nevertheless may be so. For example, to call up spirits and ask for their help is black magic. To call up the saints and ask for their help is considered a common practice among certain religious bodies, and at the very least, would not be given a name stronger than *white magic*.

Actually, the difference between white and black magic is not whether the rite is performed within the orthodox church, or any other church. The distinction lies far deeper, depending upon the means employed, and, more essentially, on the purpose and motivation of the individual who employs such practices; that is, if white magic and black magic exist, the difference lies as much within the motivation of the individual as it does within the process itself. Virtue can run over easily into vice. The door between good and evil is always open, and readily passed

through, so one may stray without realizing it from a right-handed path to a left-handed path.

Newspapers and popular magazines today are full of advertisements which might be classified as black magic, just as they are full of advertisements for medicines and other forms of items that would be claimed to add to the benefit of humanity; but anything from quack medicine to the wrong use of suggestion, the development of personal magnetism, how to make other people subject to your will, or to make money through thought power—all of these procedures can be used destructively as well as constructively, depending upon the attitude with which the individual user approaches them.

Basically, the fundamental principle is based on the use of selfishness. The individual who seeks to gain the use of powers within and around his own environment, simply for the purpose of benefiting himself, is in a sense employing black magic. The powers are the same. The individual is the one who makes the decision. The use of any force that is given us for a constructive purpose for a personal and selfish end is a degree of an application of black magic.

This same principle can be illustrated in a broader sense. Prayer is common to all religions. Actually, it is common to man. Man is a praying animal. The atheist and the agnostic pray, for prayer, whether it be addressed to God, a saint, or any other source, is addressed to one's own self, regardless of how we might attempt to disguise it in another form. It is a call of the mortal to the immortal man, the opening of a channel between the physical self and that phase of self which can put itself in closer attunement with the divine source which gives it life and existence. Prayer ranges from a mere request for help to a cry, plea, or demand for the changing of forces that exist about the individual who prays.

Unfortunately, much prayer in times of difficulties verges dangerously on the borderline of what might be properly called *black magic*. A prayer for victory in war is a prayer for the defeat of the enemy, and though victory is conceived as being synonymous with right by the would-be victors, was there ever a war fought for an admittedly unrighteous cause? Yet prayer for either victory or defeat is against the law of love.

In fact, it would seem to be against the law of God. Prayer, if prayer there should be, should be for justice, for peace, for human brotherhood, for truth, leaving the issue between the opposing battalions to God, who alone knows the end toward which His wisdom is directed.

And so the story is told, which a few years ago was elaborated upon by a well-known author, that the razor's edge is a fine line dividing good from evil, or dividing the constructive from the dark forces. The decrees of Karma cannot be changed by the prayers of men. It is as childish as it is unmoral to wish that it were possible. Mercy and compassion are inherent in the idea of divine justice, and how can we—how dare we—ask for more?

There is then essentially no particular spell of mystery about magic. Magic, if we are to continue to use the word at all, is the degree upon which we rely and use forces which may not be measurable by physical or mechanical standards. When we apply the principles of mysticism, metaphysics, and occultism, all of which deal with the nonphysical attributes of our being and our relationship to the divine, then we are in a sense using magical forces.

As long as those forces are used constructively, we ourselves will learn what the field of magic actually constitutes and to what extent we may become masterful magicians. The perfect magician is the individual who has at his command those powers which prepare him for immortality, which relate him to the sources, purposes, and ends for which he was designed, and speed up the evolution which is necessarily his. The purpose of evolving is to be released from the chain of incarnation that now provides man with those experiences which we have as physically bound souls in the environment provided by the material universe.—A

Taoism and the Akashic Records

A frater addressing our Forum asks: "What is the relationship between the Chinese conception of Tao and the Rosicrucian conception of the Akashic records?"

Much that is taught today in the realms of mysticism and philosophy is both syncretic and eclectic. With the migration and unity of peoples their thought in these

realms has merged. Teachers of new concepts have borrowed inspiring ideals and incorporated them with their own views. This eclecticism, this merging of thought, has been so gradual in some instances that the origin of certain views in a philosophical or religious system is often almost completely concealed. The Sankhya philosophy, from which the word *akashic* is derived, we believe historically antedates Taoism. We further believe that the parallel between the earlier doctrine of the Akashic records and Taoism is not coincidental, but is still another example of eclecticism. Consequently, a brief review of the doctrine of the Akashic records is first in order.

The premise underlying the Akashic records is that there is a universal, creative force. Within this force and its order and intelligence are indelibly impressed, in an amorphous and potential way, all things. Thus, all things that are and all things that ultimately *will be* are recorded potentially, in essence, in the universal intelligence. Nothing is created by the intelligence of man which is absolutely new. Nothing, according to this conception, that follows from natural phenomena, as the consequence of earthquakes, floods or glaciation, is new. Everything is predetermined as a necessary condition that must proceed from the universal force.

For an understanding of this idea there must now be some elaboration. When one refers to the Akashic records one is obviously not alluding to any material records or inscriptions. Further, the principle must not be construed as meaning that in the *Akasa*, which means *indeterminate essence*, there is an idea which is an archetype, or correspondent, to some object which comes into existence in the world. In other words, there are no blueprints, figuratively speaking, no plans or designs in the *Akasa* from which eventually came the telephone, the airplane, radio, television, and other inventions and developments.

The Akashic records should be construed, rather, as meaning the unity of all natural law and that order or manifestation from which *anything* is possible. There is nothing that ever will be that is not already rooted in this configuration of laws and forces. Let us use a simple analogy to better comprehend these remarks. Let us suppose

that a collection of marbles in a container symbolizes Cosmic and natural laws, as well as their forces and possible arrangement and manifestations. Any design which these marbles might assume when they are poured out upon the table is therefore potentially already existent within the collection! The myriad designs do not exist actually in their form in the collection of marbles; rather, the marbles are always capable of one of the numerous designs which eventually follows from it.

Further, according to the doctrine of the Akashic records, all human creations are merely man's intellect, as a channel, brought into contact with the potentiality of the Akashic records. It is a law of the universal essence, according to this doctrine, that man shall create. He cannot escape doing so. When his mind is inspired by the universal consciousness, a design then flows from the human intellect. Such a design is but one of the infinite arrangements which Cosmic and natural law can and will assume when functioning through the human intellect.

Another way in which to look upon this subject is that in the universal consciousness, the Akasa, there can be no *form*. Everything that was or will be is merged already in the primary essence. The forms that appear as human creations are but the channeling of the particulars, the arrangement of a portion of the forces of the Akasa. The human mind gives them identity, confers upon them form—but in essence, nothing is changed or new.

Taoism started as a *philosophy* and eventually became a *religion*; finally, it even degenerated to superstitious beliefs and practices. Its origin is attributed to the Han Dynasty of China (206 B.C.-220 A.D.). As a philosophy, Taoism sought the unity of all organisms. It was the attempt to fit all reality into a pattern. In this objective it followed the traditional purpose of all philosophies. As a religion, Taoism is said to have sought "a power over nature and over man by adjustment with the Tao through magic."

Let us go back to the 4th century B.C. in China. At that time a new conception of astronomy had reached China. "The heavens were regarded as revolving about the solid block of the earth. The polestar was the pivot." The revolution of the heavens was accompanied by the interaction of two prin-

ciples: *yin*, the negative, and *yang*, the positive. We would term this the attraction and repulsion of two polarities. These two principles, *yin* and *yang*, operated through "five forces or agencies, water, fire, wood, metal, and soil." These agencies produced all the phenomena of earth, the seasons, and day and night. Even man and his response to earth are related to be the consequence of *yin* and *yang*.

There is a basic theory quoted in Taoism, namely: "One *yin*, one *yang* is the Tao." In other words, Tao is the Cosmic energy; it is the Absolute but its functioning consists of the interaction of its two polarities. Tao is none other than the oscillation of its two aspects—*yin* and *yang*. In this theory there is much that is contiguous to modern scientific and metaphysical theories as to the fundamental nature of absolute being.

Mystics tried to sublimate the philosophical view of Tao. They protested that the Tao is but a name, and a name is not sufficient for the realization of the true nature of a thing. For a full realization of the essence and power of Tao, they proclaimed that the human must identify himself with it. In this we see again asserted the ancient, mystical principle of absorption and union. Since Tao was in itself held to be a unity of all expression of form, or the oneness of all organisms, therefore what Taoist mystics sought was *unity with unity*.

These Taoist mystics accepted the philosophical doctrine that the Tao is *universal*; it is the oneness of all being. However, they declared that Tao is not transcendent. It does not rise above all else. It is not supreme in relation to that which emanates from its own nature. In other words, "Tao produces all, but it is not above all." It is in fact, then, all the phenomena of nature but it is not any particular of nature nor is one expression of it considered inferior to another.

The Tao mystics inveighed against the study of books or literature which attempted to delineate the nature of Tao. The substance of their objection to this was that books require thought and the application of reason. Thought and reason provide a knowledge which is related to sensuous things, the experiences of the senses. Dependence on the faculties of perception and reason, according to these mystics, arrests the consciousness, prevents it from attaining

that liberation necessary for the true mystical state. The *real*, of which Tao consists, it is contended, could only be known by means of the mystical approach.

This exhortation was, of course, consistent with traditional mysticism. The usual steps of the mystic were advocated to constitute the path to Tao. First, there was *isolation* from the world, a separation from mundane and sensuous things. This was to be followed by periods of *meditation*. The successful meditation would engender *illumination*, an understanding which transcends knowledge acquired either objectively or through the reason. This illumination, then, finally made possible the last stage, the *absorption* or unity with Tao. Generally, mystics would designate this final state as "Union with the One."

In connection with the mandates to the neophytes who strove for this unity, we have the directives of Chwang Tzu: "Unify your attention. Do not listen (to that perceived by) the ear, but listen (to that perceived by) the heart. Do not listen (to that perceived by) the heart, but listen (to that perceived by) the soul (Chi). That which you understand does not come by the ears but by the heart. The spirit should then be emptied and take hold of reality. The union with Tao is not obtained except by emptiness. It is this emptiness which is the receiving of the heart."

Taoism is found to be touching upon precepts of Buddhism and Hinduism in this pronouncement: "The Great Supreme (Tao) says: 'Misfortune and fortune have no door; men themselves incur or win them; recompense follows virtue and vice, as the shadow follows substance.' " Here in these words is again found the principle of karma, or the law of causation.

As to specific points of relationship between the doctrines of Akashic records and Taoism, we suggest the following:

- a. Both Akasa and Tao are indeterminate substances.
- b. Both are self-generated, all things arising from their nature. "The Great Tao overflows everything. All things depend upon it for their existence."
- c. The pattern or nature of all phenomena, either present or of the future, is indelibly recorded—that is, inherent in both the Akasa and in Tao. Although

all things depend upon Tao, we are told: "It does not make itself master." Through deduction we would understand this to mean that there is no distinction or preference conferred upon any of its manifestations. Rather, it is man in his desire who makes a distinction in his use of the universal creative forces of which the Akasa and Tao are said to consist.—X

Do We Evolve?

Another frater rises to address our Forum. "A few friends of mine insist that mankind as a whole will make no evolutionary progress in this world; according to them, only the individually evolved souls will be lifted to a higher hierarchy out of their sphere. In other words, we will always be blinded by utter materialism resulting in wars . . . I cannot accept this, not because I do not feel that evolution will lead to a final exalted existence of the inner self, but because the attitude seems to lead to some kind of individual cult of defeatism in regard to humanity.

" . . . Mankind has evolved, thanks to men like Plato, Goethe, etc., and we must try to evolve as a whole. . . . There is no such thing as individual evolution achieved by dreaming, sitting it out. . . . May I know what viewpoint the Order has in this regard?"

The question as submitted by the frater is well thought out and it is a provocative one. The premise of evolution is that something is *progressing* from its existing state, condition or quality, to a superior one. This constitutes change, of course. Yet all change is not necessarily accepted as evolutionary in nature. There are some transitions which we observe and consider as being devolutionary, while still others seem to have a neutral appearance insofar as their quality or status is concerned.

In the human mind there exists the category or notion of complexity. When, therefore, something goes through a change from that which is considered simple to that which is complex, the change is frequently referred to as an evolutionary process. For example, a biological organism which in its change acquires additional functions, or an enlargement of those it already possesses, is said to have *evolved*. We think of the accretion or

the enlarged function of such an organism as an improvement, as a progression that constitutes evolution. Whether in a philosophical sense, from the point of view of nature (not man's estimation), such really *is* evolution is not a subject which we will entertain now.

With man the same type of reasoning is applied as to the determination of his evolution. The elaboration and extension of his faculties and powers and the refinement of his qualities are accepted as his personal evolution. Anthropologists have proven that primitive men were capable of reasoning. Using such reasoning as a basis, the mental development of the intelligent person of today is generally held to far exceed that of the Australian aborigine, for example. This is said to be proof that man's intellectual powers (as they are today) have far evolved from those of his early progenitors such as the Neanderthal Man.

In religious matters it is likewise generally conceded that monotheism and mystical pantheism are evolved concepts in contrast, for example, to animism and polytheism. Fortunately, man's imagination allows for the projection of a state or quality into the future. In other words, what appears as good to us of the Now, can most often be imagined with a further improved state projected into its future. If man were not capable of this idealizing, all progress—or what is assumed to be progress—would have ceased.

In our present social relationships, government, international affairs, world economy and morality, there appear obvious faults to us. It is not difficult for us to conceive of the elimination of such noxious conditions. Most thoughtful people can conceive a Utopia of a kind, even if such would prove impractical eventually. The conceived improved status for the individual or for mankind as a whole is then said to be an *evolved* one. What is thought to be an ultimate state for man—perfection spiritually, intellectually, and socially—is only an assumption in comparison with man's present evaluation of circumstances. Yet, as one looks back in retrospect, no matter the puerility and imperfection of our present status as we conceive it, there are indications that society as a whole has evolved. Of course, from the point of view of morality one may say that

all the old evils are still with us. Perfidy, corruption, and the violation of the commandments for right living persist.

Consider, however, the tremendous increase of the world population from the aspect of percentage; even morality and self-discipline have evolved. Certainly, in the acquisition of knowledge about himself and his world, man has evolved. In an ever-growing complex society, the mastery of certain problems constituting evolution is, however, often mitigated by ever-rising new problems.

As to whether mankind as a whole will evolve, or only the particular individual, we do not think there is great difficulty in realizing the evolutionary relationship between the two, that is, man and society. The individual will and *must* go through that sublimation, or make that progress which is held to be evolution, before the society of which he is a part can do so. At least, there must be those who begin the evolutionary processes. The ideals for the evolutionary trends of society—in the spiritual sense, as well—flow from the individual. If we assume or accept that religion has had a salutary effect upon mankind or society, then certainly the first motivation came from the individual.

It was the individual, the avatar, the founder, the Messiah, who was illumined and inspired and who by his preachments led a multitude from darkness to what is considered to be Light. Zoroaster, Moses, Buddha, Jesus, Mohammed—they are some of the relatively few who through personal evolvment tended to lift mankind by its proverbial bootstraps. The same may be said of Thales, Socrates, Plato, Aristotle, Pythagoras, and a host of other ancient and modern thinkers.

Mystically, we may postulate that one would not be truly evolved who did not or could not pass on his evolutionary changes to his fellows. The thought and the deeds of the evolved personalities or intellects must be contagious. They must be capable of transmission and of the inspiring of society—at least of a portion of mankind. Certain individuals have been so evolved as to completely adumbrate all the achievements of their fellows. The personality evolution of some humans has so greatly exceeded their time that their contemporaries could not comprehend their words or behavior. Such

exalted personages, under such conditions, frequently paid for their great personal evolution with their lives—at the stake or on the rack.

Though the individual must first contribute his personal evolutionary effects to society, yet the latter in turn may reflect its progress upon the individual. Society adopts certain standards, ways and means, which it expounds as being evolutionary. In turn, it exposes its members to those influences. Such practices then become endemic to the particular culture of the period. The individual who lives in that society consequently gradually assimilates the ideals. Consciously or unconsciously he participates in these ideals and practices and thereby further contributes to the evolutionary trend. For analogy, there are undoubtedly millions of persons in our most civilized nations today who would not compel their children to attend school were not the law enforcing that practice. Their children are thus evolved in the educational sense even perhaps against the will of their parents.

For the general evolution of mankind there must be reciprocity between what the frater calls the "larger circle" and the individual. We hold that the particular individual *can* evolve without the larger circle, but unfortunately no one will realize it except himself. Even to him the evolution would be in concept only, rather than in accomplishment. Society must go along apace for most men to know when one of their fellows exceeds them in something so that they may be called *evolved*.—X

What Is An Avatar?

A frater of Japan addresses our Forum, and asks in substance, "What, specifically, is an avatar? Do Rosicrucians accept the traditional meaning of the word? Who were the avatars, and are there any now living?"

The word *avatar* is of Hindu and possibly of Sanskrit origin. In the Hindu religion, the term referred to any of the pantheon of Hindu deities who incarnated in human form. One who has attained spiritual illumination and is, in fact, a deity, or the equivalent in attainment, and one who returns to mortal existence to serve mankind is considered to be an avatar according to the Hindu religion. Mystically speaking, an avatar

is one who has reached a state of Cosmic Consciousness—that is, when his consciousness is in perfect harmony with the Universal Mind, he is no longer Cosmically obligated to incarnate in physical form; the soul-personality has learned its specific lessons and has, in fact, completed its needed cycle. This cycle begins with the extension of the soul force outward through the human form to an eventual state of full realization of man's Cosmic unity. When this realization is attained, the soul has then returned in consciousness to its source.

Upon such a traditional, mystical premise, many mystical philosophies, religions, and metaphysical concepts are founded. The manner of explaining the principles and laws involved in such a process varies to some degree with each system. It has generally been accepted that an individual who has expounded great spiritual truth and who has demonstrated transcendental powers did not acquire that knowledge and power in one life. It may be contended that he is a highly evolved soul-personality. Perhaps it will be proclaimed that such a person is on the last plane of consciousness to be experienced in human form. Because of that, he has acquired a psychic vision and a personal power exceeding that of other mortals. Such an individual's theurgical achievements are explained on the grounds of an exalted theophany or spiritual experience.

In the mysticism of the East, no particular individual avatar was thought to be the only son of the sole god. In pantheistic religions, the avatar was one who became more fully conscious of the universal Intelligence, the all-pervading God-Mind. He was one through whom the plethora of Divine Light would flow. To most mystics—perhaps other than those of the Christian sects—such personages as Zoroaster, Moses, Vishnu, Buddha, and Christ were thought to be but a *few* of the avatars. There were others who had likewise attained the perfection of the soul-personality. Included, too, would generally be those who had throughout history attained a great influx of spiritual light. The particular religionist, however, the devotee of a distinct sect, as for example the orthodox Christian, would probably resent the spiritual head of his faith being considered but *one* of a pantheon of avatars. To him it would seem as though his spiritual leader

or *Messiah* was being relegated to an inferior order.

To the mystic whose teaching is mystical pantheism, every human has the potentiality of becoming an avatar equal to the greatest spiritual leaders known to man. The path to such attainment is strewn with severe obstacles. The way is a difficult one; temptations and human weaknesses exist on all sides. It is extremely arduous for the human will to master and discipline the physical man so as to attain the needed perfection. As a result, in the history of the world, the truly great avatars can figuratively be counted on one's fingers. Most mortals fail somewhere in life's tests and trials, fail to make the required sacrifices which would gain them that great illumination that would constitute them *avatars*, even after many existences.

From a wholly objective and rational point of view it is to be questioned whether every great *Messiah* or founder of a religion is eligible to be considered an avatar. Some have had theurgical experiences which could not truly be said to have been induced by the mystical elevation of consciousness, but rather to have been solely experiences of emotional ecstasy. Though emotional ecstasy is part of the psychological nature of religious experience, yet such can originate from other causes quite removed from the spiritual. For example, persons with nervous disorders can have hallucinations which have, to them, the reality of a religious experience. The line of demarcation would be not what the individual claimed was revealed to him during such a state, but the powers he displayed subsequently as a result of the experience.

Most of the avatars of the living religions have had attributed to them great manifestations of spiritual power. They are credited with the exhibiting of strange and unusual phenomena equivalent to the direction and control of natural law. "Miracle" is the word that is usually associated with such phenomena. The true avatar would be capable of acts and feats seemingly mysterious and supernatural to the unenlightened. Actually, the avatar's greater understanding and mastery of Cosmic and natural law would make it possible for him to accomplish things which to others would seem to be miraculous.

We would seriously doubt, however, the right of one to be acclaimed an avatar merely because he had attained the leadership of a sect and expounded what he professed to be spiritual truths. The real avatar must be able to demonstrate in his own life some of the precepts which he postulates. At least, such a personage should reveal and teach such knowledge as when seriously studied and applied by others would give them some mastery over the affairs of their lives. In other words, by their *works* they shall be known.

Are there avatars now living? There are undoubtedly many illumined minds who have the qualifications of eventually becoming avatars. Great mystics of today, moral and ethical philosophers and spiritual teachers are acquiring that evolvement of the soul-personality that will make them tomorrow's avatars. For any of those now living to be justly termed *avatars* would mean that they would have to have that Cosmic mastery attributed to the great spiritual lights of the past. Although there are numerous tales and legends about such personages, there are none who, in our opinion at this time, are in the same category as the traditional avatars. There are undoubtedly many, as we have said, who in relatively recent times and at present are evolving to this point.

Every mystic is not necessarily an avatar. There is a hierarchal order to mystical or spiritual evolution. For example, there is the neophyte, the zealot, the evolving intellectual and spiritual consciousness that finally begins to have a series of mystical experiences. His insight and respective behavior eventually warrant his receiving the appellation of *aspiring mystic* and perhaps, finally, that of *mystic*. Then, the mystic himself must grow in experience and illumination to be capable of that accomplishment which is the climax constituting him an *avatar*. Like a pyramid, mystical aspiration is broad at its base but narrows toward the apex of attainment.—X

Marriage and Membership

A frater of England rises to ask our Forum: "Is a man or woman justified in extricating himself or herself from a marriage contract when the other party has

brutally taken measures to stop the first party's relationship with the Rosicrucian Order? . . . Also the nonmember is not mystically minded in any sense whatsoever and refuses to investigate the nature of the Rosicrucian Order."

There are extenuating circumstances that have a bearing on the answer to this question. A marriage, intellectually and socially, begins before the nuptial rites are performed. In other words, both parties to the marriage contract should have a free exchange of mind. As near as possible they should recite to each other their likes and dislikes to discern their mental and, to an extent, their emotional compatibility. It is, of course, rare that two individuals, particularly a man and a woman, will have mutual interests in all matters. Sex alone is an assurance that there will be interests that are generally more masculine or feminine. There should, however, be certain dominant mutual interests that will transcend other differences in thought and activity. If there are no such dominant interests other than sex itself, the prospect of a successful marriage is very dubious.

First, where there is a difference in religion, each being of a different faith, it is essential to determine immediately the liberality and degree of tolerance of the intended mate. To the infatuated and to young lovers, religious difference seems inconsequential. Perhaps they overcome that barrier at first by one's agreeing to a service in the church of the other. After marriage, however, external influence may be brought to bear. The parents of one or both of the young couple may inveigh against the other's faith. They insist that their son or daughter have the children of the union brought up in their particular faith. If it is not the grandparents who so interfere, then perhaps it is the clergy. The situation can become a complex and an unhappy one. Unfortunately, there is nothing that breeds *intolerance* like overzealous religious faith.

In line with this reasoning, the Rosicrucian member, who intends to marry, should frankly discuss his or her membership with his future mate. Naturally, it is advantageous in many ways for man and wife to be companion-members. However, it is not necessary to induce the intended husband or wife to become a Rosicrucian. It is impor-

tant, however, to learn whether a tolerant attitude of mind will be had toward such membership. If one, after explaining the philosophical and humanitarian nature of the Rosicrucian Order to the other, finds the latter evincing an unreasonable hostility toward the Order, he should consider that sufficient warning. No marriage should then be consummated unless there is a change in the hostile attitude.

To proceed with a marriage, knowing that a strong prejudice exists on the part of a mate, is to invite incompatibility and unhappiness. One should not gamble on being able to change the viewpoint after marriage when the relationship then imposes many other obligations. Sometimes a man or a woman erroneously tries to measure the love of another by the willingness of the other person to make great sacrifices for it. In other words, in a selfish way one may demand that the other give up certain cherished and constructive habits and interests just as an indication of love. Such is a brutal attitude and reveals a weakness of character that should constitute a tacit warning of what can be expected in the subsequent married state.

Where one does not, before marriage, reveal his interests, studies and affiliations because he is afraid the discussion might be disturbing, his cowardice may be creating future havoc for him. If one later discovers an unreasonable objection to his studies, he has in part at least by his previous silence brought the tribulation upon himself.

There are psychological reasons, as well as religious prejudices, that may cause a husband or wife to object to another's Rosicrucian, Masonic, literary, sport, or some other kind of affiliation. A wife, for example, may not wish to feel that she has competition for her husband's interest in her. She may think that her husband's life should completely revolve about her interests like a satellite. If he spends any time away from her or in interests foreign to her understanding or choice, she considers that as competition for her affection. The reaction will be one of quite unfair criticism of the husband's interests. The criticism may be made along economic lines, that is, that they cannot afford the membership now that they are married. Yet the wife will not offer to sacrifice interests of her own for the same

economic reason. Then, again, she may say that the studies take too much of his time or that they are in some other way detrimental to them.

Husbands and also wives for the above reason have been known to get an illiberal clergyman who looks upon all mystical and philosophical studies as pagan and heretic to condemn the affiliation to the mate. In other words, the protest is then being put upon a religious basis to give it prestige when, in fact, underlying it are entirely other and selfish motives.

It is hardly necessary to state that individuals cannot all have similar likes and dislikes. Our personalities, talents, training and experience account for our varied interests. Many persons are not temperamentally or intellectually adapted to the study of any system of formal philosophy, metaphysics or mysticism.

An individual may be an extrovert and dislike reading and study except when necessary. Often such persons would like to have such an interest, that is, they would like to have the knowledge that comes from study, but without the effort required. Frankly, then, they envy the knowledge that their mate has acquired due to such studies. It inculcates within them a sense of inferiority and envy. They want to be equal to the mate in all things and yet are not willing to sacrifice time and effort to do so. They will not embarrass themselves by revealing their true feelings. Consequently, they strive for an equality by attacking the interest, the study, of their mate. They make it appear that they do not personally pursue such a study because they know—when they actually *do not* because of their unfamiliarity with it—that it is harmful or useless.

What should one do under such circumstances of intolerance when married? This, of course, is a question that must be decided by the individual because circumstances vary in each case. If there are children in the family, divorce should be avoided at almost all cost. The first obligation is to the future welfare of the children. If there are no children, then the individual must consider whether separation or divorce is a greater sacrifice than the denial of his personal self-improvement and knowledge. If he believes that his married life is contributing in many other ways to his happiness, then perhaps

the sacrifice of his Rosicrucian membership is necessary.

If one finds that objection to the Rosicrucian study is due to religious prejudice, intolerance, and such selfishness as we have cited above, then a parting of the ways is probably best. Where the character of one person in a marriage union is of such a despicable type, the sacrifice of Rosicrucian membership would not be an ultimate remedy. The unjust criticism would soon center upon some other interest of the mate.

The Rosicrucian, of course, if he follows the precepts of the Order, will never do anything in his membership that will unduly arouse animosity toward it. He or she will do everything within reason not to let the studies and membership interfere with necessary household duties, marital relations, and mutual family interests.—X

This Issue's Personality

It has been said that India is religiously intoxicated. This phrase does not have reference to the variety of religious sects found in that country because the United States, for example, has perhaps the greatest number of religious groups and cults in the world. The intoxication undoubtedly refers to the Indian temperament and inclination toward spiritual and philosophical pursuits. The subjective interests are often far more dominant in the individual in that land than are the temporal pursuits. One born in India must make a considerable effort to bring about a balance in his life between the traditional influences and the rapid transition now under way toward industrialization and the participation in physical sciences.

It was in such an atmosphere that Dhanjishaw D. Patell, our Inspector General of AMORC for Bombay, was reared. Frater Patell was born in Bombay on October 6, 1904. At the early age of eleven years, he was initiated into the solemn rites of the Zoroastrian religion. Such an occasion is called "Navjote Day." The ceremony took place in a small city, Igatpuri, not far distant from Bombay. At the time, it was a railway junction. In addition to the induction ceremony, an incident occurred on the same day which left a lasting impression on young Patell. His father was a locomotive engineer (driver). A strike was impending against

the railway, and his father was under pressure to discontinue working and thereby add to the chaos that would ensue. His father resisted the threats and pressure, and continued his duties at the risk of great personal danger. This courage to stand for one's convictions under all circumstances was a moral lesson young Patell did not forget.

After completing his high school education with honors, Frater Patell enrolled in an architectural school. There was as yet no certainty as to just what he intended for his future. He subsequently served as a draftsman in an architectural and engineering school, thinking that such practical training would be useful, even if in the future he should change the direction of his career. The aesthetic side of Frater Patell's nature was very strong. He saw the beauty in many things in his daily life not appreciated by others. At every opportunity he would sketch and paint what he saw.

Frater Patell's ambition finally flowered into wishing to be an artist. He subsequently passed successfully government examinations in drawing and painting. In photography he found the opportunity to combine science and art. He became a partner in a photographic enterprise. From there it was but another step upward to the Wadia Movie-tone Studios where he applied his artistic ideas. Not long afterward he became a cinematographer. To his credit, Frater Patell has had several noted cinema pictures produced in three languages—English, Hindi, and Bengali. The hard work demanded of him in this enterprise caused ill-health, and he was forced to retire from it. Soon afterward he entered the insurance business in which he has been successful.

The subtlety of mysticism and the philosophy of the East was innate within the nature of Frater Patell. Time found him always browsing in secondhand bookstores, purchasing works on occultism and mysticism. In 1934 he became associated with the Sri Ramakrishna Mission. He became a student of its teachings under a learned disciple.

But, it was an incident in the spring of 1948 that led him to the Threshold of the Rosicrucian Order, AMORC. A friend paid him a visit in his office. This friend was learned in mysticism and related subjects, having authored two such books which Frater Patell had illustrated. During the visit, he

revealed his psychic power by relating that another associate in the office was a member of the Rosicrucian Order, AMORC. The associate was deeply surprised at this revelation and admitted gladly his affiliation. Frater Patell was greatly impressed with the incident and requested information as to how he might enroll in the Order. He subsequently crossed the Threshold that same year.

Frater Patell's enthusiasm and love of the Order resulted in his organizing the Bombay Pronaos in 1953 which he served as Master for two terms. He has subsequently rendered great service to the A.M.O.R.C. He conducted public meetings in Bombay for the Order in 1953, and two more in 1956. He also organized two charity shows, one for flood relief and another for a tuberculosis fund; these events likewise brought the Rosicrucian Order, AMORC in Bombay favorable publicity.

Frater Dhanjishaw Patell was honored with an appointment by the Emperor to the office of Inspector General of AMORC for Bombay in June of 1957. Frater Patell says of his membership, "the Rosicrucian Order, AMORC has given me the opportunity to serve humanity in distress."

Frater Patell has a lovely wife who shares his interests, and a daughter eleven years old. His daughter is a member of the *Rosicrucian Torch Bearers*. In Frater Patell are the qualifications which the Order considers the epitome of Rosicrucian membership.—X

What Is the True Sabbath?

A soror, addressing our Forum, says: "We are not taught in our studies the importance of keeping the seventh day holy. . . . Does it make any difference to the Cosmic which day we keep holy? . . . Can you clear this point up?"

The Sabbath, as a day of rest or its equivalent, is not only kept by Christians and Hebrews but by Buddhists, Moslems, and even primitive peoples. The connotation put upon the day, and its origin as well, has varied with different cultures and peoples since remote antiquity. A rest day among primitive peoples was not influenced or inspired by the practice of higher cultures or civilizations. Most frequently their day of rest is not any particular period. These primitive rest days

are not always associated with the devotions to a god or a religious worship.

When a tribe finds it necessary to impose taboos, that is, the prohibition of certain conduct and activities, a day would be set aside to give emphasis to them. The rest in such instances is really not the principal objective but follows out of the restrictions which have been placed upon the individual's conduct. The rest, then, is the *negative* aspect of the day, not the positive one.

Again, these primitive rest days have been established for the purpose of especial tribute or honor to be paid to some sacrosanct character. It may be in honor of a chieftain who is believed to have a divine nexus. Though there is a sacrosanct atmosphere associated with the individual who is being honored, the day chosen for the event may not be considered in itself sacred or holy. These particular primitive days of rest have a parallel in degree only to some of our holidays.

The distinction between a modern holiday and a primitive day of rest is the kind of restrictions imposed in the primitive society. Among Australian tribes such days are marked by fasting and abstinence from stimulating drinks, sexual intercourse, loud noises, dancing or singing. A general quiescence prevails. Prophylactic communal rest days are also common among primitive people. In other words, if a people had been under an exceptional emotional and physical stress and strain, the result of some cataclysm, catastrophe or epidemic, a day would then be ordered for the opportunity of recuperation. In such instances the day might, in addition, become the occasion of solemn worship and religious ceremony. Prayers might be offered in gratitude by the survivors. Libations and oblations might also be made to the god to appease his wrath and to seek his intervention in any recurrence of the calamity.

Among primitive pastoral people, shepherds and herders, there is rarely observed a day of rest. Their occupation being such that little exertion is required, it has been apparently thought that a separate day of rest for them was not necessary. However, in the same society it has been observed that agriculturalists whose labor is more arduous were granted a day of freedom from their labors. It has been theorized that, with the

transition of the people from a pastoral to an agricultural society, the influence of a needed day of rest resulted in contributing to the periodic adoption of one day weekly.

Usually this rest day was made to correspond to market days. Here we see the utilitarian aspect entering to establish the custom. Agriculturists, shepherds and craftsmen, for example, cannot visit the market and buy wares unless there is a period of freedom from their daily labors. A combination of the two circumstances, rest and market day, was a practical and efficient conception—except for the merchants at the market place. This custom of combined market and rest days is common among tribes in New Guinea, Sumatra, and Java.

Superstition, as well as necessity and religion, has played a prominent part in the establishment of a day of rest. Certain days among primitive peoples are considered unlucky. The notion arises probably from an association of ideas. A certain unfortunate or disastrous event occurs on a certain day of the week or period of the month. The elementary reasoning would deduce that there was a contagious influence (magic) between the two. Therefore, that period in the future would be one of curtailed activities, consisting of taboos imposed upon the people. This became their Sabbath, consisting of rest, restriction, and retrospection upon the significance of the origin of the day.

Though there is no proof of the theory, it is generally assumed that the Hebrew Sabbath, as an institution, had its origin in Babylonia. Many of the religious customs and concepts of the Hebrews have parallels in the beliefs and rites of the people who were once their captors. The Semitic nomadic tribes of which the Hebrews mainly consisted were a relatively primitive and simple people compared to the Egyptians and Babylonians. The Egyptians and Babylonians had attained a high state of civilization and organized religion when the Hebrews were their slaves. The alert Semitic mind, open to new ideas or experiences, would readily borrow what seemed plausible to it.

In Babylonia, however, the Sabbath (Sabbattu) was not established because of the creator's resting on the seventh day. It was a celebration, a festival, on the occasion of the full moon on the 15th day of the month. The event occurred "when the earth's satel-

lite 'rested' for a while at the height of his brilliancy." The Babylonian calendar eventually had months of 29 or 30 days each. Three of the weeks consisted of seven days each, the fourth week being nine or ten days according to the length of the month. There are two theories advanced for the seven-day week of the Babylonians. The first is the seven divine planets of which the early astronomers knew. There was perhaps conceived a correspondence between the earthly time, the week, and the number of planets. Second, these Babylonian astronomers knew that the lunation may be roughly divided into four periods of seven days each.

The Babylonians designated the Sabbath *Sabbattu*. This is probably the source from which the Hebrews derived their word Sabbath. Scholars assume that the word originated in the still earlier Sumerian *Sá-bat*. This compound means "mid-rest" or "heart-rest." In the fifth tablet of the Semitic story of creation, most of which tablets are in the British Museum, we find an interesting reference. We quote below only a few lines:

*At the beginning of the month, then appearing in the land,
The horns (moon) shine forth to make known the seasons.*

*On the seventh day the tiara perfecting,
A Sabbath (Sabbattu) shalt thou then encounter, mid-month (ly?)*

The Hebrews merely changed the day of rest in its place in the week.

To the Hebrews the Sabbath was the result of a covenant between God and the people. Ezekiel, one of the four great Hebrew prophets, in reviewing the history of Israel from the day the people were chosen by God, presents this message: "Hallow my Sabbath. A *sign* between me and them that they might know that I am the Lord that sanctify them." There are other similar references as "And Creator of all days blessed this day which he had created for a blessing and a sanctifier and a glory above all days." It was then a day that the Hebrews offered thanks to their god for his liberation of them from the Egyptians and his subsequent protection.

As the Sabbath became definitely a day of rest as well as a sacred one, specific taboos of conduct were proclaimed. In the Mishrath there are defined "39 main categories forbidding work." It is interesting to speculate

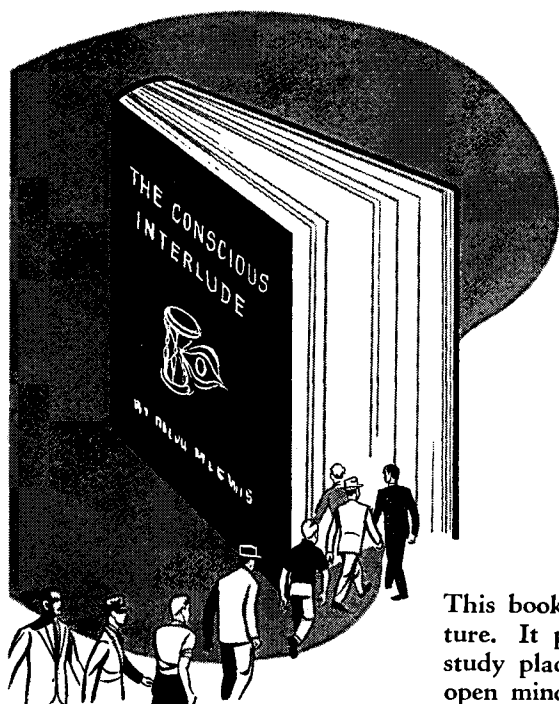
upon why work is held taboo on sacred days even among primitive peoples. It would appear that the psychological premise is that work is principally a self-interest. Whether one is employed by another or labors for himself, he does so because of basic self-interest as sustenance. Most labors are likewise concerned with profane, mundane activities. On a sacred day when a god is to be worshipped, one must by his attitude show that his mind and his hands are both free to serve the higher being, and His requirements. One cannot serve two masters simultaneously—the self and the deity.

The Jewish Sabbath begins on Friday evening. The modernization of the Jewish rituals has varied the acceptance of when the Sabbath begins for worship. Seneca, the Roman statesman, misunderstood the significance of the day. He construed the day to be one of idleness. To the Jews, however, one would rest only from daily labors but *activity* was expected from them in study, prayer, and certain types of recreation.

The early Christian successors to the Hebrew Shabbath called it *Dies Dominica* or "Lord's Day." The Moslems have a similar holy day of rest and worship which they term *Al Jumah*, the "meeting." The meeting is for worship. The practice is derived from the Jewish and Christian customs but the day is Friday. On that day, labor is suspended only while services are being conducted at the mosque.

The Buddhists in Buddhist lands have a sacred day of rest, a cessation of activities and fasting. It is known as *Uposatha*. It falls on the "day of the new moon, on the day of the full moon, and on two days which are eighth from the new and full moon." This custom is of Aryan origin and has no relation to Judaic or Christian influence.

It actually matters not, mystically, what period one sets aside for the reverence of "the God of his heart." A day is sacred not because of historical events or any designation given it, but by the attitude of mind, by the conduct of human beings on that day. A day, of course, is not inherently sacred. Man's state of consciousness becomes sacred only by its elevation. Also, there is no universally sacred day. Due to the difference in time, the day called *sacred* by men in one nation is either the day before or after in another part of the world.—X



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VII Illusions of Law and Order	XVII The Human Incentive
VIII Causality	XVIII Conclusion
	Index

THE AUTHOR

Ralph M. Lewis, F. R. C., Emperor of the Rosicrucian Order, AMORC, is the author of the books, *Behold the Sign!* and the *Sanctuary of Self*. *The Conscious Interlude* is considered one of his most thought-provoking and fascinating works. It is the culmination of years of original thought.

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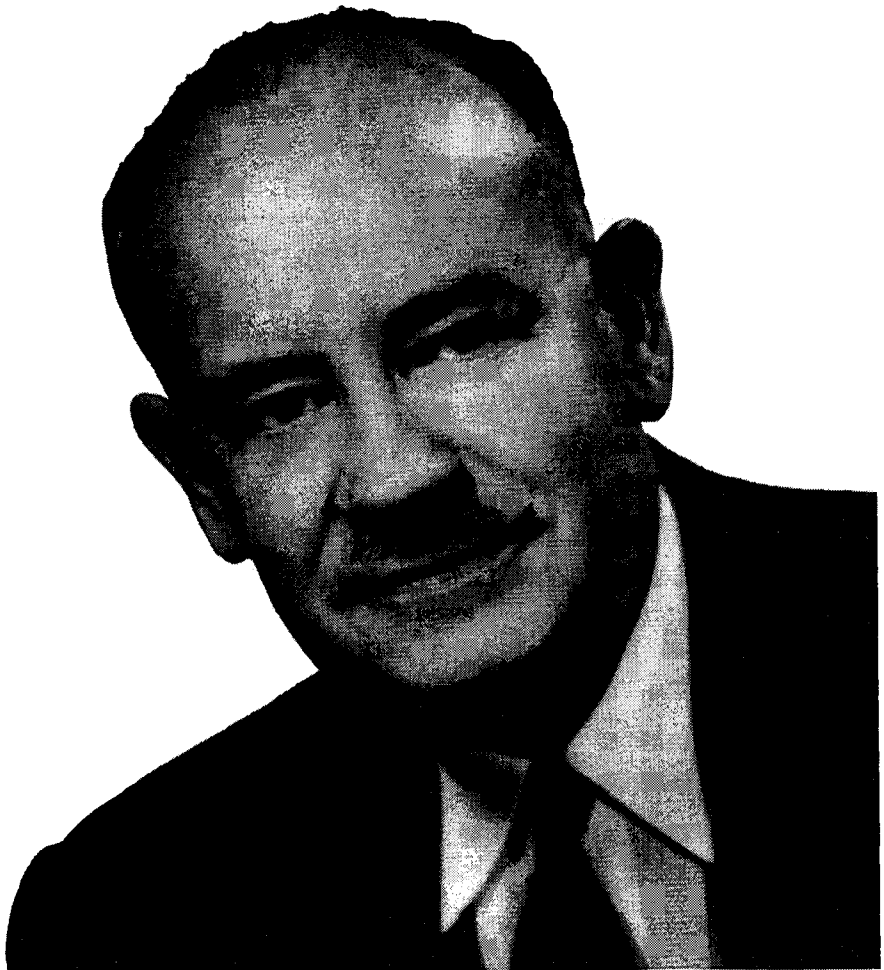
ADDRESS

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THEODORE H. LYONS, F. R. C.

Inspector General of AMORC for Dallas, Texas, area.

Greetings!



ARTIFICIAL INSEMINATION

Dear Fratres and Sorores:

Periodically, the subject of artificial insemination arises to provide a flurry of controversy, and then it subsides beneath a barrage of religious objection. The recurrence of interest in this subject is more frequent and is gaining support in many circles heretofore silent upon it. The questions concerning artificial insemination, or the artificial conception of human life, may be divided into three categories—biological, social, and religious.

Eugenics, as a science, has shown the importance of heredity and of the transmitting of characteristics from generation to generation. The principles of controlled conception, as in the breeding of cattle and horses, have proved its value. A stock or breed is definitely improved in specific characteristics by the mating from the strain with the desired qualities. Among humans the normal biological improvement is very gradual and to a great extent a result of chance.

With primitive peoples, natural selection culls out the physically weak and those less able to survive. An advanced society, however, is governed by moral principles and greater sensibility. It does not prohibit from marrying, and producing offspring, individuals whose characteristic traits may be detrimental to society in some particular way. It likewise does not insist that those who have attained only a certain intelligence quotient shall mate.

There are, however, requirements in modern society that make it mandatory that only those who meet certain physical specifications shall reproduce. It is only in comparatively recent times, and in only some areas in the world, that society compels the physical examination of those wishing to marry and prohibits the mentally defective or those having serious communicable diseases from marrying. This is a step in the right direction, but obviously a slow one in the improvement of the race, as compared with the scientific techniques learned in cattle breeding. Artificial insemination in humans began with the purpose of alleviating a condition of physical disability. Where normal

sexual relations for parenthood were not possible, the artificial implanting of the spermatozoa provided a remedy. It caused pregnancy and brought about healthy, normal offspring. The child is, of course, of the blood of the mother, but the father-donor usually remains unknown.

The physicians who perform the artificial insemination, in accordance with legal requirements, employ the experience gained from the study of genetics. A father is selected whose health and heredity meet the required standards. He is usually one whose intellectual qualities are of a class comparable to that of the prospective mother. In other words, the spermatozoa of a moron would not be impregnated in a woman of intelligence and sensibility.

Socially, in certain categories, the human race could be definitely and rapidly advanced by means of controlled mating. It would consist of a uniting of only those who met higher standards than now existing to reproduce. But such a scientific method as used in cattle breeding would obviously be offensive to the social principles. A purely scientific breeding of humans could not take into consideration romance, love, or even marital compatibility in the psychological sense. The biological principles, alone, would prevail. Any attempt at such measures obviously would disrupt and eventually destroy the institution of marriage. Such has been tried with degrees of success in past civilizations—with success only so far as the physical and mental evolution of the descendants are concerned.

Advocates of artificial insemination deplore the lack of dissemination of the seeds of brilliant minds. Great thinkers, poets, artists, and scientists who have contributed by their achievements to the human race may have but one or no progeny. It is contended that, if under scientific control, a bank of the spermatozoa of such persons could be preserved and implanted in women whose qualities would complement them, a race of geniuses could be propagated. In other words, there would be a *super-race* bred from this select, human stock. It is

subsequently become what he is, as a natural process of organic life? Suppose the soul in man is a product of evolutionary progress, does this detract from its attainment? Does, for analogy, the fact that our great telescopes have evolved from simple beginnings lessen in any way the value of their highly efficient modern contribution to the advance of knowledge?

That man has grown into his estate as a consequence of Cosmic and natural laws is no less a tribute to Cosmic intelligence. Eyes, ears, and fingers were not spontaneously created to serve their functions. They evolved out of circumstances which made them necessary so that the organism might survive. Other species no longer needed snouts when they developed prehensile characteristics, that is, when they could clutch and grasp with their forelimbs. They could then bring objects up to their eyes and nostrils to identify them by these senses. They were no longer obliged to put their snouts in direct contact with the object. When certain Primates no longer led an exclusively arboreal existence, they lost the power of opposing the first toe to the other toes of each hind foot. The rear feet then became mere supports for the body. The toes of the front limbs remained prehensile for clutching and climbing. The *intelligence* within these beings adapted itself to the circumstances in which it was precipitated.

The soul is not a substance. It is the name given a state of consciousness which the human has come to recognize. It is a consciousness of the intelligence resident within the Vital Life Force and which intelligence has developed an organ capable of its self-realization. Everything that is alive has this vital intelligence. The intelligence in other things, however, is not able to reflect and respond to itself. In other words, there is no *consciousness of consciousness*. The self is a reflection of what we call *soul*. The more the organism is capable of responding, not

just to its environment, but to itself as well, the greater becomes the self—the personality. The complex self, the highly evolved consciousness, is aware of its innate urges and impulses which are a part of the stream of intelligence within it. It is this innate motivation, this inner self, that men identify as soul. Part of this motivation is inherited from the long line of human descent. It is the memory of the genes. Part also is the very breath of life, the universal intelligence which life establishes in the physical organism and which is, as all energies, Cosmic in origin.

Every living thing, a blade of grass or the simplest invertebrate, has soul essence within it, that is, it is *potential* with the kind of soul expression that man has. It is only potential for it does not have the complex brain and nervous systems and glandular structure to permit its development and expression. For analogy, we may pass a ray of sunlight through the crudely beveled edge of a piece of glass and we will perceive some of the spectrum. We will not experience, however, the magnificent visible spectrum which we would if the ray of sunlight passed through a perfect optical prism. Nevertheless, the radiation source, or the light, is the same in essence in both examples. So also, the universal intelligence of the Vital Life Force only awaits the medium that will provide it with the qualities expressed by man.

Only when an organism attains the characteristics of the human, do we have the *living soul*. Soul is not made for man. Man *becomes the soul* when he acquires the means by which he manifests those qualities of soul that the human reflects. With the first breath of life, man becomes a living soul. First, however, he has reached upward and organically evolved to become man.

Faternally,

RALPH M. LEWIS,
Imperator.

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It is, however, rational to believe that society should carefully analyze the methods used and generally exercise control of artificial insemination. The practice should not be restricted because of its function, but only as to the purpose for which it is used.

Fraternally,
RALPH M. LEWIS,
Imperator.

Rosicrucian Sunshine Circle

Undoubtedly, you have been searching all your life for a means whereby YOU could put into actual practice the rule of helping your brother. You have undoubtedly also felt the urge to aid in making this world a better place in which to live.

As you know, every material thing that exists in this universe was *first* conceived in the mind, be it the mind of God or the mind of man. You also know that, after the idea is fully matured in the mind, the next step consists of opening channels through which a physical manifestation may be permitted to materialize. God's method was through the WORD. The method used by man is that of laying the actual groundwork for the manifestation desired.

This means that if you truly and sincerely desire, *in your heart*, to help, aid, and assist in solving the problems of today's world—if you desire to put into actual practice the law *do unto others as you would have them do to you*—you cannot sit quietly in some corner and *wish* the solution or law into effect. Rather, you must first study the situation, learn what is needed, and then through physical effort on your own part put into material manifestation that which you have learned is necessary.

Throughout the centuries past, man has come to realize that his brother in distress must receive some kind of assistance if he, the distressed brother, is to again rise and take his place in society. Man also realized that he singly would not be able to satisfy all the requests for aid which come to him unless some orderly system of distribution was arranged whereby others might join him in creating a wherewithal through which suffering and distress might be relieved.

Because of this realization there have come into being institutions and organizations whose members devote themselves *alone* to

helping those who are suffering misfortune. These institutions and organizations, which are now known as "organized charity," operating to do the most good, must limit themselves to the immediate needs of those who come to them. Otherwise their field of activity would be confined to a few, and many requests would go unanswered, thus defeating the very purpose of their existence.

Under the circumstances, "organized charity" must assume an impersonal attitude. Because of this impersonal attitude there is lacking, in the procedures of these institutions and organizations, that warmth of personal interest which is so necessary for the recovery and well-being of the one who receives.

To supply this need for a touch of kindness, a friendly smile, and just a ray of sunshine, there came into being an organization known as the "Rosicrucian Sunshine Circle."

The Rosicrucian Sunshine Circle is a body of men and women who may or may not be members of the ROSICRUCIAN ORDER, AMORC, but who, upon authority of the late Imperator of the Rosicrucian Order, AMORC, have united themselves into a group so that through their unified effort they may spread a "ray of sunshine" over a greater area.

The objective of the Rosicrucian Sunshine Circle is to voluntarily offer their services to help any who are in need. The services which are supplied include the giving of advice, metaphysical help for various ailments, practical help, and encouragement.

For instance, we could tell you how the Havana Sunshine Circle with a donation from other Sunshine Circles of 500 drams of Streptomycin was able to make hospital treatment available to many who could not pay the cost of the drug. We could tell you of the wonderful donations made to a psychiatric hospital and how, through the use of decorations, painted walls, and music, purchased with the donation, some progress towards normalcy is being made by unfortunates confined there. We could tell you of the almost miraculous responses to the metaphysical aid rendered.

We could continue telling you soul-stirring stories taken from the lives of those who needed immediate help, but we are sure you are not reading this resumé just to be entertained. Rather, we know you continue to

read because YOU personally want to help someone, somewhere, sometime; that you want all the people of this great world of ours to become one big brotherhood and through this brotherhood of man bring to the world Peace Profound.

There is no better way of understanding your neighbor than to go to his or her assistance at the moment help is desperately needed. And there is no better way to render such assistance than through the Rosicrucian Sunshine Circle. It doesn't matter whether you are a member of the Rosicrucian Order or not, you can become a member of this great world-wide movement for better understanding through services rendered. Whether or not you are your brother's keeper, you certainly can help him when he needs help. So, the next step is up to you. We are holding open the door of service, and we are extending a welcoming hand of fellowship. We are inviting you to join the Sunshine Circle and through such affiliation really come to know your fellow man.—F

For further information write to:
Rosicrucian Sunshine Circle
Rosicrucian Park
San Jose, California

Seeing Cosmic Attunement

A soror has recently asked the Forum: "Is it possible to *see* perfect Cosmic attunement in a dream, and have others with you also *see* the same thing?"

To properly answer this query, we must analyze both parts separately, discuss what we mean by Cosmic attunement, and then review the nature of dreams. Attunement with nature and the Cosmic is not something which can be seen as such. Rather, it is an awareness, a state of being, something which can only be experienced. Our entire existence is governed by unseen forces and laws which regulate the actions and reactions throughout all facets of life. The phrase "Cosmic attunement" embraces the state or condition of our realizing or being aware of these Cosmic forces or laws—not only knowing that they exist, but knowing within oneself why they exist, how they function, and what effect they have upon us. But more than that, attunement also indicates a realization of how one may control these laws and put them to use for the good of mankind.

In order to see a thing, there must be something present which is capable of being perceived, and from the above remarks it is obvious that there is nothing capable of perception in the idea of Cosmic attunement. It may be asked, "Since attunement cannot be seen, how can we know if such an awareness becomes ours?" The fulfillment of this awareness will make itself known to different people in different ways. Some may even achieve attunement without knowing it. To others, the realization may be very dramatic, as with Buddha and Amenhotep IV. One may have what he would term a "spiritual or mental awakening" or he may experience a complete mental and physical rejuvenation, so to speak. But the main point is that no matter how the attunement itself manifests, it will come in the general form of an awakening rather than as something perceivable with the objective senses.

The dream, being of the nature that it is, is not the conveyor of Cosmic attunement. Attunement probably would not come in a dream, since dreams most often have their foundation in ourselves. They are the result, in the main, of impressions, subconscious or objective, or physical discomfort. Even those dreams which seem weird and have no basis in our objective consciousness are usually easily explainable in the light of conditions which prevailed during the time we slept. They are the result of worries or problems of the day, or perhaps of the pleasant things which have transpired recently.

Unpleasant dreams may be brought about from discomforts suffered during sleep—either excessive heat or cold, or muscles which tense during the night. It is not true that each and every dream we have, even if recurrent, has some deep psychological or spiritual meaning which can be interpreted. Occasionally a dream may have some bearing upon one's spiritual development, but even then it is only a small part of a general over-all change or transition taking place within the individual, and Cosmic attunement would not make itself evident in dream form.

Going further, because of the private nature of the dream—by this we mean the fact that dreams manifest within the mind of the individual who has them—it is very unlikely, if not impossible, that others present would be able to "tune in" on the dream and

thereby witness what occurs in it. Thus, even were it possible for Cosmic attunement to come in the form of a dream, others present would not be aware of it. The individuality of attunement, also, would have the effect of precluding others from witnessing the coming of the attunement.

Cosmic attunement is something which must be striven for. We cannot sit back and wait to receive it. Through introspection, silently turning our thoughts inward and upward in an effort to awaken and realize the Christ Consciousness which dwells within us, we can attain toward the achievement of attunement with the Cosmic. This introspection cannot be shared with others nor can others go with us as we delve into ourselves. Therefore, when we have at last found the key to the divine consciousness, it becomes a personal thing within us. It is not one which can be shared with others except through the results of our attunement, wherein we use our newly awakened powers for the general good of those around us.—W

This Issue's Personality

That intellectual curiosity which makes for knowledge and personal advancement often manifests itself early in life. It may rise above the restrictions of environment as an immanent impelling force. This was the case with Theodore H. Lyons, Inspector General of AMORC for the Dallas, Texas, area.

Frater Lyons was born in Sheboygan, Wisconsin, on Christmas Day in 1906. His home environment was one of intellectual stimulus on the one hand and a rigidity of religious formality on the other. His father had been a professor of languages in a Michigan college and was a clergyman until his transition. There was inculcated in young Lyons a deep admiration for intellectual attainment, but he also had a restlessness of spirit which was not content with the usual presentation of learning. This restlessness had not crystallized itself into any specific ideas until later in his youth.

When but thirteen years of age, Frater Lyons left home to make his way in the world. At that tender age, he became self-supporting. He worked his way through school and the University of Minnesota. At sixteen years of age, the lectures of a professor struck a responsive chord in young

Lyons. This professor spoke often about the lives of eminent men of the past, eulogizing them. He told of their admirable personal qualities as well as of their achievements. Frater Lyons fell to wondering what strange powers these men had access to and what gave them their exceptional far-reaching vision, insight, and clarity of reasoning.

Actually Frater Lyons made his inquiry a private mission. He set about asking others what the source of wisdom was that eminent men had and others did not seem to possess. He was told that it came to them as a result of divine inspiration. But Frater Lyons was likewise admonished by his informers that the usual academic and religious channels were not adequate for such illumination. These remarks only tended to shroud in mystery the whole subject.

After completing post-graduate work at the University of Minnesota, Frater Lyons travelled extensively throughout the Middle and Eastern states of the United States. He finally decided to make his home in the South. It was while he was in Florida that he chanced upon the advertisement of the Rosicrucian Order, AMORC. This advertisement challenged his interest because it referred to that unique source of wisdom that brings enlightenment and personal power to the individual. The advertisement so corresponded to his interest that he was frankly skeptical. However, it became the medium by which he was led to the threshold of AMORC and affiliated. Frater Lyons says of his extensive studies with AMORC that they introduced him to "a new realm of self-confidence by virtue of complete reliance on Cosmic Guidance."

After the usual business vicissitudes, Frater Lyons, in 1953, organized his own business in Dallas, Texas. It has successfully expanded into the manufacturing of a product used extensively by the ceramic tile industry in the United States.

When the Triangle Chapter in Dallas was formed in 1952, Frater Lyons made his first contact with other Rosicrucians through it. He became the Chapter's first chaplain. Subsequently, he served as Master and then Deputy Master. Frater Lyons' enthusiasm and organizing ability made it possible for him to take an active part in the formation of the first Rosicrucian rally held in Dallas. He has participated as well in the organiza-

tion of various pronaoi in Texas. In March 1957, Frater Lyons was honored by the Grand Lodge in receiving an appointment as Inspector-General of AMORC for the Dallas, Texas, area.

Frater Lyons' versatility and creative ability are displayed in his recreational activities and hobbies. He has a home workshop well equipped with power tools. Chess, too, engages what time remains after his work, home duties, and Rosicrucian studies. He has well earned the appellation "Cyclone," given him by his brothers and acquaintances.

Frater Lyons' helpmate, Soror Alice Lyons, is also a splendid Rosicrucian and has given him support and much assistance in his various Rosicrucian activities.—X

Delusion of Black Magic

A soror, addressing our Forum, says: "A perpetual problem with many persons is black magic, though many do not know or recognize it by that name. People just do not understand that they are the principal cause of the conditions which they attribute to black magic."

It is a mistaken idea that the fear of black magic or of what it is thought to consist exists only among people of a primitive society. The psychological elements that make for the belief in black magic are prevalent in the most modern and so-called advanced society.

The basis of black magic is, of course, that of magic itself—namely the belief that there are supernatural forces which can be invoked and directed at will. These forces may be independent of substances, as free agents, spirits or entities. They may also be intangible forces resident within objects as within stones, sticks, trees, and flint. There is also believed to be an intangible nexus between objects and supernatural forces. In other words, these supernatural agencies may be attracted to a stick, to a pebble or a piece of cloth.

The method of directing and employing these forces constitutes the subject of magic, the belief that individuals have the knowledge and power to accomplish these things. Actually, magic assumes a science, a technique, whereby it is presumed that certain laws underlying these supernatural forces

are put into effect. The only real distinction between magic and black magic is the effect that is conceived to follow from them. Black magic is the practice of employing the conceived magical agencies and property for some *malevolent* purpose.

The one who practices black magic may actually presume to be using natural and supernatural forces to bring misfortune, hurt, disease, and death upon another. Whether the victim actually believes in its power is the important factor. Without the belief in the efficacy of black magic, no one can become a victim of it, for its basis is entirely psychological. The very fear which hatred and malice awaken in the hearts of those against whom they are directed creates an atmosphere in which black magic may have its roots. When one knows that thoughts of hatred are directed toward him, combined with curses and magical rites, the power of suggestion is very strong. It requires an intelligent person, one not inclined toward superstition and not susceptible to suggestion, to refrain from imagining that any illness or disease he acquires is not caused by the thoughts and acts of his enemies.

One who is open to suggestion without reasoning upon its plausibility and believes in the potency of black magic will sooner or later experience death because of his susceptibility. To such an individual any accident, the cause of which is not obvious, or any mysterious disease is attributed to black magic. The disease weighs heavily upon the mind of the individual. He is convinced that supernatural forces directed by someone are undermining his health. Consequently, he resigns himself to his fate. This negative attitude of mind becomes a psychological depressive on the will to live and the curative powers of the individual. Among primitive tribes such a victim comes to believe that his ill-health is due to someone's pointing "the munguni" (death bone, pebble, or flint) at him.

We have seen in tribal areas of South Africa the witch doctor use such a "munguni" for a multitude of goetic purposes. In rites of prognostication, a small odd-shaped bone, either of an animal or of a human, is popularly called by the tribe the "talker." It, with other small objects, is shaken like dice by the shaman or witch doctor who squats on the ground before a tanned skin

of an animal. These objects when shaken are then thrown by him on the skin and allowed to fall as they will. He then begins to read the future of an individual or group from the relationship of the "talker" to the other objects. The "talker" is thought to be imbued with supernatural power. It is assumed to place itself intentionally in the relationship that it assumes to the other objects. This same "talker" can be used to execrate a victim, if it is pointed at him or in his direction with accompanying words depicting what should befall him.

As one anthropologist has stated: "A savage does not recognize natural death." To him all death is the result of some sinister art's being practiced against him. Perhaps the only exception would be actual combat and even then, if he is not a victor, he imagines that evil agencies have been aligned against him.

The power of suggestion in black magic, where its potency is believed, is evident in the following typical case. In a village in China there was a local deity known as *t'u-ti*. He was believed to prepare the underworld for those who pass through transition. In other words, he was the god of the dead. A list of several names of persons in the village was found lying upon the little stone altar of the village *t'u-ti*. This caused consternation among those whose names appeared on the list. It is related that several of these persons died within a fortnight.

The psychological premise is that the person believed that the god, seeing this list of names placed upon his altar, would assume that they had died. He would then immediately make preparation for them in the world of the dead. There would be, consequently, from this type of reasoning an inescapable bond between these death rites and preparation by *t'u-ti* and actual death itself. The victims imagined that death must result because their names were known to the deity as of persons having died, when, in fact, they had not.

Perhaps the most effective and simple book, showing the causes of black magic and its whole fallacy as a superstition, is *Mental Poisoning* by our late Emperor, Dr. H. Spencer Lewis. We shall quote a few brief paragraphs from this intriguing and instructive book by Dr. Lewis: "He who fears black magic through a sincere belief in its ex-

istence and potency, automatically, through self-suggestion within his own mind, becomes not only enslaved by that fear but a ready victim of the evils his mind invents." Here Dr. Lewis makes clear that positive defense against black magic is a disbelief in it. The potency of black magic lies within the victim's own mind, not in any force invoked by others against him.

Dr. Lewis further relates: "There are two strange characteristics of the human mind that have bearing upon the belief and practice of black magic. The first is that the human mind or consciousness has a tendency, a very definite impulse, to believe and accept as truth what it wants to believe or what it feels is a compliment to its ability to reason and reach conclusions. Second, there is the ever-present inclination to accept as a belief, as a truth, as an unquestioned principle, an idea or conclusion that agrees with another idea or group of ideas previously established in the mind or consciousness from personal experience."

Dr. Lewis here makes plain that the individual who wants to believe in black magic, and who resents any consideration of the facts to the contrary, is making himself a natural victim of self-administered *mental poisoning*. Dr. Lewis in this work, *Mental Poisoning*, points out that the suggestion which black magic may assume on the part of others may be audible, as commands, or visual suggestions like pictorial ones.

The woman who says to another, every time she sees her in the course of a few days, that she looks ill, seems pale and not like her usual self, is, in fact, sowing seeds of black magic. One who is susceptible to suggestion will take such remarks in a positive factual way. She will become super-sensitive to her condition, imagine symptoms of illness. Eventually after several days her belief will be confirmed because her fears will make her ill. She will perhaps actually appear pale and lethargic.

We are all inclined to act upon the stimulus of suggestion. In fact, most of our activities are the result of responses to what we see, hear, feel, and so forth. It is necessary for us to analyze or at least think about the reality of a suggestion before we accept it.

Dr. Lewis, in regard to this, succinctly says: "For these reasons and many more,

it behooves every man (and woman) carefully to guard his thoughts, his words, his gestures, and his actions. The human mind is more sensitive than the most sensitive photographic film or the most sensitive microphone."

We can inadvertently poison the mind of unthinking persons who are particularly susceptible to suggestion. We can also influence for good the minds about us. Dr. Lewis says in reference to this: "We can pour into the mind and consciousness of another a smiling attitude, an increasing determination of will power, a picture of bright future, an open doorway to opportunity, a cleansing power that will reach to every part of the body and a divine effulgence of spiritual joy that will rejuvenate and redeem the most hopeless of creatures."

We cannot too strongly urge that all interested in this subject obtain the book, *Mental Poisoning*. It is a small work very economically priced but invaluable in the information which it provides. It is obtainable through the *Rosicrucian Supply Bureau*, Rosicrucian Park.—X

Visualizing for Success

A frater of France states to our Forum: "Visualizing is for many of us a great law and a great problem at the same time. How can two Rosicrucians compete, for instance, in a stadium for a race, and both visualize victory for themselves, presuming, too, that both perfectly visualized? How could either be the victor?"

This question is an interesting hypothesis that, upon the surface, appears confounding. Let us briefly, at first, review the mystical and psychological principles and laws involved in visualization. Mystically, visualization consists of painting upon the screen of consciousness an image, simple or complex. A person does not begin with a whole complex picture of the end he wishes to attain or some thing he wants to acquire. Knowing what he desires, he begins first to paint the picture, that is, forming on the screen of his mind symbols or representations of that which he desires. This means that in his mind's eye he gradually sees forming this picture of his desire.

Suppose, for example, that one wishes to visit relatives at a distance whom he has

not seen for many years. He begins his *mental picture* perhaps with seeing himself walking to the bank and depositing a sum of money. Then he sees the entries in the bank account accumulating until the amount needed for transportation or fare has been attained. The actual travel he sees as no difficulty so he concentrates upon this mental image, this visualization of accumulating the funds. When he sees the picture as complete as he can visualize it as a mental image, he then dismisses it entirely from his mind.

There is a mystical reason for the dismissal of the mental image. One wishes the image, the visualization, to be transferred from the objective to the subconscious and thence outward into the Cosmic. According to Cosmic principles, and as often demonstrated, Cosmic forces or powers will be attracted to the mental image and cause it eventually to become a reality. In other words, the individual by the positive thought transmitted into the Cosmic will be drawn to those conditions and circumstances by which he will bring the visualization into reality in objective ways.

From the mystical point of view, the conditions of one's mental picture do not actually exist inchoate in the Cosmic. Rather, the various relationships of ideas in the mental image cause the one who is visualizing to be attracted to those experiences and conditions in his affairs that will make possible the fulfillment of the desire. If one does not dismiss the mental image when he feels it is complete in his mind, then he objectively arrests it. In other words, the image is bound to his objective consciousness and cannot work for him. It cannot reach out into the Cosmic and draw those compelling influences that will lead him into channels of fulfillment. Persons with no knowledge of mystical laws of visualization have nevertheless succeeded by the use of it unawares. A Cosmic and natural law functions for those who ignorantly apply it as well as for those who do so with understanding. Of course, the latter can apply the laws more frequently and usually more beneficially.

Mystically, too, the image on the screen of consciousness must become so realistic as to be *actualized*. There must be such sincerity associated with the formation of the

mental picture that our other senses, in addition to sight, participate in the experience. We will be able to respond to the picture in such a way as to almost feel, hear, or taste its elements, depending upon its nature. A perfect visualization of an apple, for example, would likewise excite our memory of its taste and its fragrance. The apple would have the qualities of our other senses besides that of sight. If the mental image is not accompanied by this feeling of reality, it will not be effective in attracting that Cosmic impulsation toward its realization.

As for the psychological aspect of visualization, there are several parallels between it and the mystical concept. Visualization requires concentration, *focusing of our attention*, on visual images. One must be able to rapidly alternate in consciousness one image after another so as to be able eventually to construct a complete, a unified mental picture which one can hold for a brief period of time. It is extremely difficult to focus the consciousness upon several images at the same time. In fact, it is psychologically impossible to do so. We know that it is difficult to focus our sight objectively upon several things, as we look about at our surroundings. The reason is that the consciousness can realize only one visual impression at a time. It can, however, vacillate or alternate so rapidly that we may seem to be looking at and be aware of many things at one time.

Actually, then, in visualization, we should begin with a simple desire rather than a complex one, if we wish our mental imaging and visualizing to be successful. In visualizing, we hold in consciousness for a fraction of a second or more an element of the ultimate mental picture. Then our attention, our focused consciousness, alternates to another image or part of the picture. This is done until the composite, the whole picture as a unit, can be perceived by us on the screen of consciousness.

To use an analogy, we may wish to visualize a rose with its stem and leaves. We first see the flower portion itself, its shape, color and even the drop of dew on its petal. Next we visualize the deep green stem with its thorns. After concentration on both of these elements separately, seeing them clearly in mind, we then bring them together.

We finally see the composite, the flower and stem.

Before one can expect to visualize effectively, he must develop his *observation*, his faculty of concentration on what he sees, so that he will be able to realize his impressions. If one does not observe carefully, he cannot retain in memory what he sees. If you do not have definite memory impressions, you cannot recall them so as to form a mental image. You cannot, for example, visualize a building which you pass on your way to work in the morning, if you have never noticed it as you walked before it.

There are differences in each individual in regard to powers of observation, ability to concentrate, the extent of will or persistence and memory, which make results in visualization different for nearly every person. Consequently, two persons, as in the example given by the frater, who were both visualizing the same subject and who each had the same knowledge of the laws and principles involved, would not have exactly the same degree of success. The physiological and psychological variations in each individual, though perhaps minute, would cause one result to be superior to the other. Especially would this be so in the case of the footrace cited by the frater, where the physical aptitude and functions of the individual might vary also.

Visualization, mystically, is a tremendous aid in drawing to oneself, as explained, Cosmic power. Psychologically, too, the image arouses emotions that stimulate the mind and body and co-ordinate their functions so that the individual's power of personal accomplishment is greater. Visualization, for further example, excites and strengthens the will with its driving force.

Good visualization can, therefore, many times mean the difference between success and failure in a venture. It will not, however, overcome completely serious deficiencies upon the part of individuals. For example, one may visualize himself promoted from a bookkeeper to an accountant in position. He will fail, however, no matter how great his visualization, if he has not also studied and prepared himself for higher accountancy. Further, the Cosmic should not be expected to help when one has not first helped himself through proper preparation.—X

Attracting What We Lack

A frater of South Africa, rising to address our Forum, says: "In the book, *Rosicrucian Principles for Home and Business*, Dr. H. Spencer Lewis states, 'What you lack is not your possession, or at your disposal, because you have not attuned yourself to it, or have not attracted it to yourself.' This sentence has been puzzling me for a long time, and I have gone through the monographs time and again and do not seem to be able to put my finger on the answer. . . . I hope you will see your way clear to provide the meaning of 'attracting' (and the technique) in our Forum."

It is first necessary to give some consideration to the word *lack*. There is a natural lack and there is also an artificial one. By *natural* lack, we mean that which constitutes a deficiency in our health, physical or mental, or that which is required for our necessary welfare. If one is, for example, anemic, there is then a lack of the proper blood content. There is a deficiency of that which is required. If one is also unable to acquire sufficient food for a balanced diet and he lacks nourishment, again then we have an example of a natural lack.

If one is out of employment, there is then an insufficiency in his economic status, and we may call this, too, a natural or an *essential* lack. There are many so-called essential lacks for which man should strive. It is incumbent upon man to advance himself physically, intellectually, spiritually, and economically. As far as the last is concerned, it must be qualified. It is in this latter category that we enter into a phase called the artificial lack.

The artificial lacks are those that are not essential; that is, they are not really a deficiency that would interfere with normal health or even moderate economic security. This kind of lack is a matter of desires that are cultivated or intensified by our imagination. For example, a man who desires an expensive sport car which is not essential to his normal welfare and does not constitute a natural deficiency is, therefore, seeking an artificial lack. We say it is artificial because it is not a true lack. Man only conceives it as such because he does not already possess it. Anything we think we want, we may assume to be a need when actually it may not be.

Consequently, not having a thing, psychologically, will appear to us as a lack in our lives. To Cosmically ask for aid in gaining these kinds of artificial lacks is actually to request the Cosmic to assist one in acquiring excesses or luxuries.

From the point of view of Cosmic morality and justice, we have no right to ask or demand such excesses or luxuries, unless we have proportionately compensated for them. This compensation is just not a matter of paying someone else for them. In other words, if we have made some sacrifice to help someone, or others, to receive natural lacks to overcome their essential deficiencies, then we are justified in asking for Cosmic aid in acquiring a personal luxury. Many persons who fail in gaining these artificial lacks have not actually personally analyzed their own affairs. They have not come to realize that what may seem so important to them may be actually a luxury, and it may be one for which they have not compensated in the least as explained. Consequently, they cannot Cosmically attract it.

Let us look frankly at the matter of luxuries. There is nothing immoral in the excess of possessions. One may have far more things than he can readily use or even fully enjoy. But the objects themselves have no inherent immoral nature. The factor that is important is whether the habit of desiring luxuries as excesses in living will work detrimentally upon the human character and personality. Do such luxuries cause the individual to have wholly self-centered interests? Are all of one's desires for his own sensual living? Do such desires so dominate the personality that all moral values are subordinated to them, causing the individual to be ruthless in his aggressive approach? If luxuries do this, then they are harmful because they are undermining the moral self and weakening the character.

Perhaps there are those of you who are now thinking of persons you know who seem to be acquiring an abundance of luxuries which they may not need and who are also selfish; yet the luxuries seem to have no adverse effect upon them. However, later in life, such persons may bring upon themselves circumstances which you would not want to experience. Many wealthy people who are without noble principles devote their wealth to personal gratification and satiate

themselves. They become debauched with their numerous appeals to their senses. Finally, nothing relieves the ennui which they eventually experience. They find themselves continually pursuing the appeals of new things, always hoping to stimulate their diminishing happiness in life. They become embittered by the satisfaction which others find in things of a simple nature.

In life we should first work toward essential lacks wholeheartedly, and by so doing, gradually attain success which will in itself attract the Cosmic power by which one may later have luxuries. Such things will have then been earned and will then be fully appreciated. A man must have a job, a profession, or a business as an essential to his well-being and to those who are dependent upon him. To be without such is a natural lack. However, when one is in business for example, if he strives to observe common ethics, to be just and honest in his relationships with others, he is then *attracting* Cosmic support. It is quite natural that one will desire to promote and advance his business. He will learn all the techniques necessary to stimulate his sales and expand his organization. Or, if working for another, he will do all he can to impress his employer with his worthiness.

The promotion of one's business or profession, however, is not quite enough to expect Cosmic support. Such an interest alone would be a wholly self-centered one. One must also see that his product or the service which his business renders is fair to others. Is the product being misrepresented? Is the business being advanced by dishonest or unethical means, unfairly hurting others in some manner? Does one truly feel proud of what he is doing? Can he conscientiously assert that others, as well as himself, benefit as a result of his business activities? The answer to these questions determines whether you are attracting such Cosmic power as will provide luxuries for you—without ill after effects.

In the matter of attracting to ourselves certain things which we consider natural lacks or essentials, there is a preparation we must make. Our attitude of mind is of first importance if we are to have Cosmic attunement. It must be realized that life has no obligation to us. We are animate conscious beings endowed with faculties that are appli-

cable to our needs as humans. The rest depends upon us. We can dissipate our intelligence if we will; we can fail to reason and to contemplate; we can fail to study and acquire new knowledge if we choose. If we do these things, we are barring ourselves from becoming a channel for Cosmic support.

Let us not think of the Cosmic as a determinative power, as an arbitrary will that nods favorably in the direction of one human and denies another. Such is an anthropomorphic conception of the Cosmic, not worthy of an intelligent person and most certainly not a conception to be held by a Rosicrucian. The Cosmic is a congeries of what one may term *laws*. By that, we mean a series of powers and forces that *impersonally* and uniformly work for the benefit of man, if they are invoked in the proper order. The manner in which man places himself in contact with the Cosmic determines the powers that he will attract to himself. Likewise, he can—like the contra pole of a magnet—repel these same Cosmic powers by his conduct.

If one believes, after serious thought, that what he desires is an essential lack and that by deriving it he will help others to benefit as well as himself, then he should prepare himself for what he wants. To resort just to prayer itself is not sufficient. If one prays in such an event, whether as a part of a religious system or not, he should at least ask in that prayer for personal enlightenment, not just for a supernatural intervention in his behalf. He should ask for ways and means of learning what he can do to bring about personally what he desires.

If it requires that one take a special course or study, a particular subject, to become more proficient in his job or business, that is a proper step. If one thinks it necessary to reorganize his business, to reduce it, or to change the mode of operation to acquire the essential lack, that also is a proper way of attuning one's self with Cosmic power to overcome a lack.—X

What Makes Matter Animate?

A frater, addressing our Forum, asks: "What causes matter to become animate? Since matter is a complexity of vibrations, does animation occur within the range of

certain combinations of waves of different length?"

Rosicrucian principles explain the animation of matter in this manner: There is first *nous* which is a universal cosmic creative force. It is a harmony of dual polarities of energy, that is, positive and negative. The positive aspect emanates as a vital life force. In other words, it is the force that impregnates matter and makes it living and conscious. This positive polarity is vibratory in character. Though the vital life force is predominantly positive, it also has within it the negative quality. Consequently, in the living cell we find both polarities manifest, the nucleus being positive and the outer wall, negative.

The negative polarity of *nous* is referred to by Rosicrucians as *spirit*—meaning, literally, *energy*. This negative energy or spirit is the underlying substratum of all matter. It is the particles of the spirit, as electrons, that give matter its substance. But spirit, too, though *predominantly negative*, is dual in its polarity. It has its positive aspect. It is this duality of the polarity of the particles of matter that bring about their attraction, repulsion, and the complexity of matter or masses of molecules which man can discern.

Thus we have matter predominantly negative and vital life force predominantly positive, both emanating from the same source, the universal creative force termed *nous*. When the vital life force, after emanating from *nous*, combines with the manifestations of spirit or inorganic matter, we have that creation called *life*. In the *Rosicrucian Manual*, *nous* is defined rather extensively. We here quote from it: "It operates through a system of harmonics by means of a Cosmic Keyboard of eighty octaves. Each octave represents a definite number of vibrations of *Nous*, beginning with two vibrations per second for the first octave, and ending with trillions of vibrations per second for the last one.

"*Nous*, in more understandable language, may be said to be a combination of Vital Life Force and Cosmic Consciousness moving from the Source toward earth in an undulating manner, in an infinity of waves, travelling at different rates of speed, each rate characteristic of a special phase of manifestation. Within these waves, travelling with the same speed as the waves themselves, are

to be found those particles of *Nous* essence, which, grouped together according to specific number combinations, make cognizable all manner of creation. It is due to the vibratory rate of each *Nous* wave that the created masses themselves are able to send forth the vibrations by which they are known and recognized."

Since the days of the alchemists, man has sought to find the "Philosopher's Stone," the key by which not only matter can be transmuted but life created chemically. Modern science, in the field of biochemistry, is still experimenting with the creation of elementary life forms. Just recently it was announced in a technical science journal that a noted biochemist believed that he was on the verge of the creation of life from certain nucleic acids. It was determined, he stated, that these acids were present in an extensive form in all living matter. The problem seemed to be to transform nucleic acid from "an inert" state into "an active" one.

The article further related that, if a very simple form of life were eventually developed from this nucleic acid, biochemistry would still not know how to evolve it into even a simple cell. Just how nature formed the cell from the very essence of life as yet remains a mystery. The simplest cell is a very complex development far beyond the ability of present science to accomplish.

Now, let us suppose that science does eventually create animate matter from nucleic acids or other inorganic matter. How could such an achievement be reconciled with the Rosicrucian teachings as briefly outlined here? Inorganic matter of a certain constituency becomes receptive to the infusion of the vital life force. It has the power in certain compounds, yet a mystery to science, to attract the positive polarity of *nous*, whose vibratory nature produces the phenomenon of life when combined with matter or spirit energy.

Let us suppose that it is finally established that nucleic acid, under certain conditions, compounded with other elements, generates simple life. It could not be said that actually the nucleic acid was the conveyor of the vital life force. Rather, it would be more proper to state that nucleic acid, with the other elements in x-proportions and under x-conditions, attracts and retains in a state of proper relationship the vitalizing energy

of life—the positive polarity of nous. This, then, would be consistent with the researches and findings of science and the postulation of Rosicrucian scientific principles, if and when science brings about at will the generation of life.

Biochemistry, of course, at this time in its researches to find life-producing substances, entertains no idea of any external energy, such as the vital life force, impregnating matter. Rather, it thinks in terms of chemical reaction under which such a phenomenon arises as will constitute life. On the other hand, the recent journal, as we have said, admits that nucleic acid, isolated from living matter, in itself suggests none of the characteristics of life or how it actually may contribute to life.—X

Finding the Answer

Have you ever stopped to think how much of our life is devoted to finding the answer to some question or problem? In our everyday experience, we are repeatedly faced with problems of various kinds, and to answer some question which is a result or a phase of the problem that confronts us at any particular moment is the purpose toward which much of our effort is directed. Everyone is necessarily involved in the process of living and that process seems to carry also an involvement in the solution of situations that repeatedly face us as we go through our duties or periods of recreation or whatever we may be doing.

At times these problems are relatively simple, insofar as we judge the whole course of our life in relation to the particular problem. On the other hand, we are sometimes faced with major problems of which the solution will be a key or a vital part of the course of our entire lifetime. Problems take on different appearances, insofar as our analysis of them is concerned, insofar as they affect situations that may be more or less temporary or affect conditions that are vital to our living as a whole.

Also we are never completely able to devote all our time exclusively to one problem because questions and problems of various degrees of intensity frequently are a composite of a situation which we face as we go ahead with our lives, trying to take care of our business and general life plans. In other

words, we may have a major economic or health problem in the background of our minds at all times. At the same time, we have smaller problems or questions that arise in the course of each day or in the course of our plans for the future. The solutions to these problems, the answers to the questions that we want to find, are a phase of our existence to which we must devote a great deal of attention and time.

If it were possible for every human being to go to a reference book or to seek advice from someone else that would immediately answer any problem, it would then appear that life would be much less complex than it is now. The very nature of life itself prohibits this condition from existing. If our lives were such that the solution to each problem, the answer to each question arising within the scope of our lives, could be found by referring to some previously written instructions or if the answer could be secured from some other individual, then experience would probably be nonexistent. We would simply live from one reference to another, and progress would come to a complete standstill, insofar as we know it for the civilization of which we are a part and for our lives as individuals.

If all questions that are going to occur to us had already been answered, then they would cease to have importance. Problems would not challenge us, and we would have no impetus to attempt to be different, to improve ourselves, or to adjust ourselves to the circumstances of life which is a part of the experience necessary to cope with in the process of living.

Actually, experience has shown us, as we look back over our lives, that most questions, regardless of what they may consist, once they are solved appear to have relatively simple answers. We may deal with a problem to the point of exasperation and in its eventual solution, it sometimes seems that we have arrived at a conclusion which was apparent all the time. Frequently, we wonder why it was that a problem or question occupied so much of our attention and effort when in the final analysis, the solution was so simple.

In surveying the solution from this point of view, we seem to forget that the process of dealing with the problem or question has, in a sense, simplified it. The fact is, if we

conscientiously apply ourselves to the solution of a problem or to the arriving at an answer, we have familiarized ourselves with all the circumstances involved. When that problem is eventually solved or the answer to the question has been found, we have in the intervening period—that is, in the period which we have applied ourselves to the solution of the problem—become so familiar with the situation involved, that the solution appears far more simple than did the complexity that created the question in the first place. In other words, familiarity with the situation makes the answer appear more simple than it actually is.

The questions of complexity and simplicity are completely relative. For a mathematician to solve an involved mathematical equation is comparatively simple because of his prior knowledge and experience. An individual, however, with no knowledge of the solution of such an equation would find the problem very complex until after he had studied the necessary material, had gained the necessary mathematical knowledge with which to solve the problem. For this reason, many students who attempt to use the principles taught in Rosicrucian teachings in regard to intuition and concentration fail to understand that intuition or concentration does not provide the objective knowledge which man can obtain by his own efforts.

Let us go back to the question of mathematics as an example. If we might create a hypothetical problem that involves mathematics, we might be able to better see the meaning and complexity of problems as a whole. For example, if you found it necessary to arrive at an answer to a question involving a mathematical computation and you tried to arrive at that answer purely by exercising your intuitive abilities and by concentrating on the problem, this entire complex problem would be hopeless unless you fortified yourself or created a background of knowledge in mathematics sufficient to arrive at the solution to the problem. The tools with which to work, in other words, are conditions and parts of knowledge that we must obtain by our own efforts. If in the entire span of your life you had never learned even the elementary principles of arithmetic, you could not expect to arrive intuitively at a solution to a mathematical problem.

It may be difficult to grasp this situation fully, but it is well to remember that intuition is the sixth sense that puts together in our consciousness the things which in a degree we already know. A student of mathematics who is studying some particular phase of mathematics may have difficulty in solving a problem, but by concentrating upon it, by using his intuition, he is better able to grasp the meaning of principles he has already learned. Then through the use of intuition, he may be able to put these bits of knowledge together in such a way that he will arrive at the solution to the complex problem with which he is dealing.

I believe that everyone has had the experience of working on a problem, such as a mathematical problem, without satisfactory results. Then dropping it entirely, possibly going to bed, he would, after a full night's sleep and rest, arrive at the solution much quicker than he would have if he had continued to concentrate his efforts upon the problem itself.

Intuition is that phase of our consciousness that brings together the blocks that create a complete structure. If you are going to concentrate on any problem with the purpose of arriving at a solution through the use of intuition, be certain that you are prepared, be certain that the building blocks that will create the eventual solution are already in your mind. If you are going to build a house out of blocks, you must have the blocks. In other words, you must have the raw material. It will be your imagination, your manipulation of the materials, your concentrating upon the ideas and the eventual structure you hope to create, that will give you the impetus, or force, or inspiration to put these blocks together. Thus they will eventually bring about the completed construction, but you must have that material.

So it is with the solving of all problems in life. We must have the raw materials with which to work, the experience of life, the education, the knowledge which we are able to accumulate. These are the raw materials which we can use. Then, by following the principles taught us in the Rosicrucian teachings concerning concentration and intuition, we will be able to bring these materials together in a form that will create what we hope and what we desire.—A

Were There Women Philosophers?

A soror asks our Forum whether women have been prominent as philosophers, mystics, and leaders of thought in past centuries. In primitive society, women have frequently participated as priestesses and sorceresses. In ancient Egypt, the priestesses were prominent and exercised great authority in the temple rituals. Some functioned in ceremonies on an equal footing with men. In the ancient Egyptian religion, goddesses were worshipped equally with the gods. The sacred Egyptian Trinity, the "Holy Family" of Egypt, consisted of Osiris, Isis, and Horus. Statues of Isis were in nearly every household. She was the goddess of love and fertility; in other words, she was representative of the mother qualities.

Among primitive peoples in Greenland and among tribes of American Indians, Negroes, Siberians, and Fijians, women functioned as sorceresses. It is generally held—even today—that women possess a super-mysterious power, a particular supernatural bond in excess of that of men. Consequently, it is believed that they are most proficient in prognostication, in revealing events of the future. Because of this belief in women's exceptional supernatural endowment, witchcraft was, therefore, generally attributed to women. Since women are more emotionally constituted than men and thus have a greater sensibility in most instances to external influences, this is probably the reason for their being thought to be contiguous to the supernatural.

We recall our safari in South Africa to the village of the Balobédu tribe of the Basuto Nation. This was the capital of the celebrated Rain Queen, Mujaji III. In our account of the visit to this remote area in Africa, appearing in the October, 1954, *Rosicrucian Digest*, we said in part: "Among the tribes and villagers in the area, it was reputed that she possessed a supernatural faculty for producing rain. She transformed the hovering clouds into sheets of water by ritual formulae, thus saving the land and its people from the ravages of drought. In one hundred forty years there have been only three such queens, each ruling over the little wilderness empire almost autocratically, with the power of life and death unquestionably lying within her domain."

We personally met this tribal queen and participated in her ceremony of formal acceptance of our presence. This consisted of our drinking a special beverage proffered us, which was made of a traditional brew similar to beer, and had quite a high alcoholic content. It was poured from an earthen vessel into small calabashes resembling cups, which were given to each of us white visitors composing the safari. There was no question of the intelligence of this tribal queen and the power which she exercised over her people of both sexes.

Among the Oriental nations generally, with the exception of ancient Egypt, there was not much attention paid to the education of women. In China of the past the women of the wealthier classes were permitted some literary training. In India, with the exception of the Parsis, in the past it was thought improper for women to either read or write. Custom did permit the entertainers, as the dancing women, to become literate.

When we turn to the ancient Grecian world, we find varying customs regarding the education and learning of women. The Spartans insisted that girls be given physical exercise and training in the gymnasia similar to that provided for the men. They learned running, leaping, discus-throwing, and even wrestling. The motive behind this particular training was the ideal of health and strength held by the Spartans. It was expounded that such training was necessary for the perfection of the race. It was considered an important factor in attaining beauty of the body and in adding to one's social standing.

The women of Sparta also participated in many religious festivals. The *Parthenia* of Alcman are choral songs in which especially trained girls participated. They were not only trained in singing, but had gone through a rigorous course of physical exercise so that their bodies might appear as beautiful as their voices. Once married, the training of the women of Sparta ceased. However, such women had greater leisure than their warrior husbands, and it is assumed that they attained "a higher intellectual level." In Athens, at this time, girls received no education outside the home. The Athenian ideal for women was that they should become "prudent housewives." In the 6th and 7th centuries, B. C., the intellectual level of

women was considerably higher. Women became more prominent socially, the exception being in Ionia where the freedom of women was considerably restricted, as was their opportunity for learning. In the rest of Greece, this freedom permitted women to go freely into the streets, unescorted, on foot or in carriages.

Plato appears to have seen "no essential difference between the nature of men and women." In his *Ideal Republic* he planned for equal education for both sexes.

In the Age of Pericles, women of culture emerged. One such group was called *Hetaerae*. They composed music and songs. However, in terms of the moral standards of today, they would be considered licentious. This moral laxity was perhaps adopted to depict their personal freedom from the restrictions under which most other women of social standing were confined. The *Hetaerae* were neither wives nor mothers.

The goddess Hestia of Greece was the divinity of the hearth fire. In temples of ancient Greece a select group of chaste young girls, intelligent and of good families, was trained to tend the sacred fire of Hestia. These girls were taught music, dancing, art, and many of the handicrafts as weaving and the painting of pottery. They became learned in the prevailing myths and religious traditions of the time. Similarly, in Rome there was a school of vestal virgins who tended the sacred fire of Vesta from which they derived their title, Vesta being the Roman equivalent of the Greek goddess Hestia. It is from this school of vestal virgins and similar early practices in ancient Egypt that our present-day Rosicrucian *colombes* have their traditional origin. In the Roman forum there still may be seen the ruins of the school of the vestals or virgins.

Sappho was the Greek lyric poetess of Lesbos of the 7th century. She is perhaps the greatest of all women poets. She had a brilliant mind and transformed her ideas on many subjects into poetry. Because of her political frankness, she and her family were banished to the Island of Lesbos. There she became "the center of a literary circle." This actually evolved into a school for "beautiful and brilliant girls." These girls coming from the upper classes devoted their whole time to composing music and song. Sappho was

guided by the principle that it was a disgrace to be illiterate.

Sappho's brilliance of mind and warm personality caused her to be idolized by her young girl students. Their affection for one another is reflected in the poetry they left for posterity. This cultural group aroused the envy and hostility of many of the Greeks who slandered the relationship between Sappho and her students. History has long repeated this slander. Only in comparatively recent years have modern historians vindicated her character.

In later Rome, with the exception of the school of the vestal virgins, most of the education for women was carried on "at home under private tutors." In some cases girls were permitted to attend the "ludus" or primary school. The higher schools were exclusively for boys. Moving on to the Christian period, we find education considered necessary "as a preparation for the future life." St. Jerome advised women to learn the Scriptures. It was implied that the good Christian must learn to read and write so as to take full advantage of the tenets of his faith.

The Renaissance gave impetus to the education of women. One's social standing depended upon "polite learning." Education was held to be a complement to the graces of both sexes. However, there were no special schools for women. They were taught privately by the great masters. Many of the women themselves became outstanding teachers and occupied chairs in the universities of Italy and Spain. In the 19th century, the leading nations of Europe, England, France, and Germany, gradually gave equality to women in the secondary schools and generally even in the universities.

Many brilliant women in the literary world and especially in philosophy did little to make public their learning. There was a reticence about belonging to a female intelligentsia. Astuteness and learning were still principally associated with masculine achievement. To be well educated or to exhibit exceptional intelligence had a tendency in the society of the last century to detract from the femininity of the individual. Many women thus concealed their interest in such subjects as philosophy for fear of losing the "respect" of the opposite sex.

Psychologically, it has been established that men have no greater capacity for intelligence than have women. The pursuit of advanced learning may often cause a woman to sacrifice many of those traditional social qualities associated with her sex. Thus many women have hesitated to pursue such subjects as philosophy. Women are more emotional than men and so are less inclined toward speculation and abstraction, again accounting for the lesser appeal of philosophy for them. Where, however, philosophy is interwoven with intuition and idealism, as in some phases of metaphysics and mysticism, women take a more prominent and notable part.—X

Does Reading Relax?

A soror now addresses our Forum: "Some friends and myself were discussing the effects of a treatment and whether it makes any difference if one reads to make the time pass faster. . . . If our mind has so much to do with our body, would reading shorten the time of treatment? Would it be reasonable to suppose that our body would derive more benefit from the treatment if time seemed longer, that is, if we did not read during treatment?"

The question here is really whether reading, a preoccupation of the mind, would cause the individual to be less conscious of the passing of time, less tense and, therefore, more conducive to aiding the therapeutic treatment. If the reading matter is of sufficient interest to hold the attention of the individual and if the sensations had from the treatment are of less stimulation than the reading matter, the patient would, in most instances, be more relaxed. The particular treatment to which the soror refers is of a high-frequency electrical nature.

Of course, a great deal depends upon the content of the reading matter if one is to become relaxed. An exciting novel, though it may hold the consciousness or attention from wavering, would stimulate the emotions. Everyone who has read an exciting and thrilling adventure novel knows of the emotional reaction that occurs. The heart may palpitate, the blood pressure rise slowly, and there is an unconscious rigidity or tensing of the muscles. It is patent that such type of reading is hardly conducive to the furtherance of any treatment.

As to whether reading causes time to appear shortened depends again upon the literature read and its effect upon the attention. Intense concentration on reading matter is likely to cause one not to be aware of external stimuli. The duration or period of consciousness is determined by changes in the stimuli. In other words, a period of consciousness or *time* is measured by intervals and their changing. Change to change or alternation to alternation of consciousness gives rise to the idea of perceptual time. We measure time perceptually by counting alternate periods of rest and motion. For example, the face of a clock has fixed points or numerals upon it. These are at rest; that is, they are motionless. The hands of the clock move from one point or hour to another. We count the intervals of change, the number to number, and that designates our perception of time.

If we are so occupied by our reading as to be aware of no other impressions, we lose consciousness of measured time. Under such conditions the time may seem to be either very long or short to us. If the contents of the book have a number of incidents described which, in reality, would take a long time—even though they take only a few minutes of reading—we might have the impression that we had actually been reading for a long time. It is because the ideas in the book would become subconsciously associated with actual experiences which we have had and which correspond to them.

Let us use an analogy to understand this point: Suppose one were reading an article concerning the hazardous predicament of a solitary mountain climber. The writer goes into detail to relate how the climber suddenly broke through a thin covering of ice and was plunged part way down a steep crevasse. In his fall, he managed to brace himself against the slippery shaft-like walls of the crevasse.

He then realizes that he has fallen twenty feet from the surface. His feet are hooked in a ridge of ice on one wall and his back braced hard against the other so that he is in a crouched position. Beneath him the walls widen and drop a sheer five hundred feet to a rocky gorge. If he dares, even momentarily, to lessen the tension of his legs against the wall, his feet will slip or his back will slide. Since the crevasse is wider beneath

than above, if he slips, he will have no further possibility of again checking his fall and regaining a position similar to his present one.

The loose ice caused by his break-through from the surface is cracking and shearing off and crashing down on him. Then after striking him it slides off his head and face, bouncing against the crevasse walls to the gorge far below. His face is now bleeding from the abrasions caused by the falling ice. The calves of his legs are beginning to ache from the constant rigidity and the cold. Yet he dares not even move a toe. One slip of his feet and he will hurtle to his death. There is one chance possible, he discovers, by twisting his head and tilting it back against the wall. He can see above him another ice ledge about twelve inches in width. It is on the same wall against which his back is braced. Now across from him he sees on the opposite wall a ledge of similar width and above these on each wall are other projections. These constitute a kind of ice ladder. If one could reach them and spread his legs so that each foot engaged one of these opposite ledges, he might be able to climb upward.

But the nearest projection is at least eighteen inches over his head. If he extends his arms slowly above his head very carefully, he might be able to grasp this ledge back of his head. He would then be holding on behind his head, his hands grasping in an awkward and reverse position. To pull oneself up and to hold on would be an extremely difficult task. He would have to be able to swing his legs upward and out to the ledge on the opposite wall. The body would then be stretched horizontally across the crevasse or ice canyon. Could he, is the question pounding in his brain, then release his hands and, bracing his shoulders against the wall, inch himself up so as to be able to grasp another projection above his head and then on and on again until the top was reached?

If you have followed this description closely, mentally visualizing the predicament of the fallen climber, you would have a consciousness of more time than has actually transpired in the reading of it. It would be because you were living the experience subjectively. You would be conferring upon the words you read the actual time that you would imagine it would have taken the

climber to think and do the things described. The whole interval of consciousness might seem like many minutes to you as you emotionally live the experience with the climber. Yet the reading perhaps would be a matter of seconds.

Certainly, too, such reading as the incident described here would not contribute toward relaxation. In treatment the time required depends not upon your realization of time but rather the actual *measured* time necessary for the desired effect. Let us suppose that one is taking a heat treatment by infrared light. It might require actually ten minutes to induce sufficient heat in a certain area to relieve the pain or congestion, as the physician might advise. By reading or sleeping, the time might seem less or more to the patient. The consciousness of time, however, would not accelerate nor retard the effect of the infrared heat.

It is true that the time factor has a psychological importance in many affairs of our life but not in the matter about which the soror asks.—X

Television Versus Reading

Does television affect detrimentally the reading habits? It is assumed in some circles that a large portion of the public has been converted from the reading habit to a prolonged viewing of television. Just recently, we heard an executive of one of the largest publishing houses of the popular pocket-size books state that television has seriously affected the circulation of many periodicals in the United States. He simultaneously declared that the cheap, paper pocket-editions of books were increasing their sales. He admitted, however, that this increase was principally in the "fiction" type literature.

The majority of television viewers are those who seek entertainment, though a great number endeavor to justify the time they spend before the magic screen by relating the utilitarian and "educational" advantages of such indulgences. The greater portion of nightly television viewers were the former habitués of radio plays and periodicals of a fictional nature. To them, television is principally a transference of a similar interest to a medium providing an increased satisfaction through the added visual senses.

The dual sense impressions, visual and auditory, likewise require less concentration than attention through one sense alone. In other words, it is less difficult to focus attention on stimuli derived simultaneously through sight and hearing than, for example, just hearing. One sense faculty supports the other in implanting impressions on the mind. That which when heard may not be readily grasped may be so visually perceived as to complete the cognition and the idea. Therefore, less concentration is needed for an appreciation of a television program than when listening to one by radio or from reading about the same subject.

Where entertainment is the principal motivation, there is a certain amount of indolence on the part of the individual. We do not want to expend effort in seeking enjoyment unless such is satisfying in itself. Consequently, the less concentration required by the usual television program makes an appeal of which many persons are not aware, but to which they respond. As a result, the individual who becomes addicted to television, though he may eventually be spending less time before his magic screen, is nevertheless reluctant to return to the former medium of entertainment. He finds it increasingly difficult thereafter to exert the same effort of concentration, as previously, on other interests.

Assuming that one actually does resort to television for cultural improvement—the enlightenment of the mind—how does it compare with reading for the same purpose? Let us suppose that a prominent philosopher or scientist is to give an address over a television network. In the majority of the countries, the law requires a submitting of the manuscript in advance to the television staff authorities. They examine it to determine whether it *conforms* to regulations and the particular policies of the management. The speaker is thus hemmed in, immured by restrictions. What he states is definitely constrained and is often not fully representative of his true convictions. At least, his opinions and expressions are not as comprehensive as they should be.

Even when a noted thinker, such as a philosopher or scientist, is being interviewed, he is often screened before the interview. He is given to know what general questions are to be asked and what subjects are considered

taboo for the reasons previously stated. However, in a book that an individual has published, or in an article, he is not so confined. Obviously, one would not go to the trouble to have a book published on an informative or technical subject if the publisher would restrict him in the manner of the television. Further, in a book there need not be the compression of ideas, the synthetic presentation, or the resort to generalities required by the limited time of a television program.

Further, the speaker, as an educator, scientist, or philosopher, knows that he has an audience viewing the television different from those who read. Regardless of what many profess as their reasons for viewing television, they are predominantly the entertainment seekers who view a prominent thinker—whose books they may not have read—mostly as a kind of curiosity; their interest being more in the personality than in the substance of his address.

If, for example, Albert Einstein were living and were to speak and be seen over one of the principal television networks, one could be assured that a great number of his audience would only be intrigued by a view of the celebrated man. To them, he would be a kind of intellectual oddity. There would be a paucity of listeners and viewers at the conclusion of the program who would seek out and read even the books conveying the simplest presentation of his thoughts.

Psychologically, education by television for the masses, even where they profess interest in it, is not comparable to reading. There are too many factors of distraction. Unless one has cultivated concentration through study, there is the proclivity to digress in interest because of the diverse appeal. The speaker himself is closely scrutinized. There is a fascination, perhaps, for some gesticulation or facial expression of the speaker. His attire or the accent of his voice may likewise distract from the thoughts he endeavors to convey.

Though all these visual impressions may be interesting to the viewers, requiring less focusing of attention than does reading and studying, they are obstacles to learning. The book by comparison is far more impersonal. It is more direct in the conveying of its ideas. The ideas of the printed word alone engender the mental picture. They are, therefore, more true to what the thinker

wants to communicate than are the spoken words by means of television. Even if one says the same words on the television screen as in his book, his actions and appearance compete with them for the attention of his audience.

The important advantages, as we see them, and the principal educational values of television are twofold. The first of these is the *contemporary* potential of television programs; the second is their *exhibitional* character. As for the contemporary, it permits the presentation of current events and thoughts while they are still related to existing circumstances. The immediate opinion of Sir Winston Churchill, for example, on a matter of pressing international political importance, or the explanation of some scientific principle or development having immediate influence upon the lives of the masses, by an eminent scientist on the subject, would have value even if presented in a language for mass understanding. The value is the time *factor*, the thought being immediately related to the elements which gave it cause.

The exhibitional value of television is obvious. The viewing of a scene, the demonstration of a device too complex for the mass mind to comprehend readily from reading is an important contribution of television to public education. But for general improvement of the mind, where one truly wants to learn, television is no substitute for reading.—X

Handwriting Analysis

A Rosicrucian has asked our Forum: "Can one truly judge a person's character by an analysis of his handwriting?"

The analysis of handwriting is not an absolute science. The practice has been generally given the name *graphology*. By stating that it is not an *absolute* science, it is meant that no uniform laws have been discovered from which absolutely similar effects follow and which are beyond any question. Characteristics and trends are found in handwriting analysis which have a high degree or percentage of accuracy, but they do not have the reliability of the laws of the basic sciences. At the present time, there is more theoretical than empirical knowledge associated with character analysis by means of handwriting.

To a great extent, handwriting analysis may be said to be in the same category as much present-day psychoanalysis. The latter is a construct based upon psychology and such sciences as physiology and neurology. As yet, it is a composite of fact determined from clinical observations and statistics on the one hand, and theoretical conclusions on the other. From such experimentation and study, facts of an empirical nature are emerging as will make the present theoretical aspects of psychiatry eventually worthy of being declared a science. That it is yet hardly a specific science may be deduced from the opposing schools of psychiatry, as the followers of Freud, Jung, and Adler. Their basic premises are different. In what we may call an absolute science, the approach or technique may be different, but the primary laws must be and are the same—or else the practice is still in the theoretical stage.

Handwriting analysis in the field of criminology is an art that does employ several sciences and their related arts—as chemistry, physics, and photography, as well as precision methods of measurement. Handwriting experts in the analysis of questioned documents, as forgeries, will make a chemical analysis of paper and ink, and of the typewriter keys and the ribbons used. They will show similarities or dissimilarities of ink and definite objective means about which there can be no question. Where positive scientific means are used in such analyses, handwriting experts will not differ. However, in any resort to theory or personal conclusions going beyond the border of science, they may disagree. This disagreement arises only when there is a departure from the objective and factual aspects of their profession.

We have personally known one of the greatest handwriting experts on questioned documents who appeared in some of the most prominent legal cases in America concerning such matters. He and his colleagues had absolutely no faith in character analysis by handwriting. They claimed that the deductions of graphology are not apodictical in a great number of cases, and therefore become only assumptions. They point out that the premises are as yet too speculative to be classified as a science or as an art founded upon sciences.

Is the hypothesis of character analysis by handwriting sound? In general it assumes that persons of certain temperaments have definite physiological and muscular reactions when writing. A dynamic, aggressive, person, bold in his thinking and actions will perhaps form letters and arrange the sensations of his writing in a specific manner. Conversely, a phlegmatic personality, one given to a vacillating will writes in such manner that the looseness and irregularity of his handwriting will depict his characteristics. Again, one who is methodical, cautious, and meticulous is said to reveal these qualities in the precise, almost uniform height and spacing of his letters. They would appear as though each were first carefully studied before being written.

Each general disposition of an individual, each broad element of character, virtue and vice, according to graphology, is said to be reflected in the appearance of one's handwriting. An egregious nature is depicted in a broad, sprawling hand; a penurious character, they state, is disclosed in the height and configurations of letters and words—these symbolizing the close-fisted nature of the individual.

However, handwriting experts, those in the field of criminology, assert that no broad ground, such as related, can be established to determine character from one's penmanship. The way we write, the style, varies with our moods and emotional response to circumstances. But the way we form certain letters, the manner in which we cross our *t*'s, loop our *l*'s, or drop or curl the lower line of our *y*'s, for example, are habits that remain with us. They are the identity of our handwriting and they are distinctly personal. These configurations repeat themselves under all conditions under which we write. Such, however, do not prove character, these same authorities state.

Men of opposite personality and living habits may employ a similar formation of letters. It is likewise noted that when one is fatigued, ill, or under great emotional stress he may write quite differently than customarily. He will continue to form certain letters in his usual manner; he may, however, sprawl his words, loosely run his sentences uphill—a practice not followed when in a more calm mood. One whose writing a graphologist would ordinarily inter-

pret as being quite self-disciplined would, under anger, write in a jerky or bold hand.

Graphologists, in defense of their practice, point out what they relate to be similar qualities found in the handwriting of well-known persons. They select individuals whose characteristics are known historically or as observed contemporaries. They analyze, for example, the handwriting of great statesmen, jurists or philosophers—men whose lives have a broad similarity as being perhaps leaders and dynamic or profound thinkers. They then profess to see in the signatures or manuscripts of such persons similar formations or styles. It is then theoretically deduced that such configurations *symbolize* a quality of human character applicable to all persons of a similar temperament.

The premise is precisely this. We shall say for convenience that *A* represents a particular class of individuals, as perhaps leaders, great warriors, or noted artists. In this handwriting certain formations peculiar to their class are noted; these peculiarities are *B* and *C*. If, then, *B* and *C* are found in the handwriting of other individuals, it is reasoned that they fall into the classification of the people designated *A*.

Now, if every time *B* and *C* appeared it could be indubitably established that they conformed in character to what their handwriting symbolized, such analysis would be an absolute science. Unfortunately, such is not yet the case.—X

Conscientious Objectors

A frater from England addresses the Forum: "Dr. Lewis, on page 303 of *Rosicrucian Questions and Answers*, when speaking of those not permitted to join the Order, says, 'This naturally eliminates . . . those who pretend to be conscientious objectors to the upholding of the nation's best interest in the time of peace or war.' Does this passage indicate that an individual may not dissociate himself from anything laid down as law by the state if he feels it to be wrong? Is it aimed at those who pretend to be conscientious objectors simply because it suits them, or does it imply that all objectors are hypocritical and misguided?"

The frater further relates that he was imprisoned for refusing military conscription during peacetime, because he could not

reconcile military service with the teachings of Christ.

Dr. Lewis' statement was certainly aimed at those individuals who pretend to be conscientious objectors for reasons of personal gain or safety, rather than those few with legitimate religious exemptions from military service. However, the difficult thing about this question is drawing the line between the honest and the hypocritical. This is especially difficult outside the established groups of conscientious objectors, of which there are a few in the United States and in Great Britain. Outside of these groups it becomes extremely hard to make this distinction and the state, whether rightly or wrongly, takes the practical outlook that anyone not a member of a recognized sect is just attempting to stay out of the service.

In time of war, the conscientious objectors usually find some type of employment essential to the war effort other than direct military service. Most of the time, only the individual himself truly knows whether he is honest in his refusal to serve, and sometimes even he doesn't know.

The teachings of Christ, we all know, advocate a doctrine of loving one's neighbors, both in the local and in the universal sense. However, there is nothing in the Christian philosophy which states that a man must refuse to serve his country because of a so-called adherence to Christ's doctrines. Usually such people base their objections on the Commandment "Thou Shalt Not Kill," since, at least in time of war, that is the duty of the soldier. However, for each person on the fighting front there are many behind-the-line noncombat jobs which must be performed, and these essential posts can be filled and served honorably. Surely, the clergy are pledged to uphold the teachings of Christ, yet all of the services of the "free world" have chaplains of all faiths—ordained clergymen—serving with them and ministering to the spiritual needs of the fighting men.

On this basis it would seem at least impractical to serve time in prison, with the resultant stigma on one's citizenship, when one can serve his country quite honorably at any one of hundreds of noncombat jobs, from clerk to medical corpsman.

The frater evinced the feeling that the state and its laws are acceptable only so far

as they do not interfere with the individual and his feelings. The individual must have a conscience, as he put it, which he is prepared to defend against all opposition. He then likened the state and its regulations over the individual to the communist oppression. The state, at least in the free world, is entrusted by the people to provide for their common good through passing of timely and judicious laws binding upon all people. If the individual does not abide by these regulations, there can be only chaos as a result. Surely, the individual must retain certain personal ideals and prerogatives, but these must not clash or interfere with those of his fellow citizens, nor should they go against the common good of the state and its whole population. The individual must relinquish some of his individualism to the state. He must abide by its laws, pay its taxes, serve it faithfully both in good times and in times of need. He must be willing to forego his personal freedom, when need be, to protect the freedom of the state and its general citizenship.

This is just as important in these peaceful but uncertain times as it is during periods of world-wide holocaust. The state, recognizing this, has passed laws, with the consent of the people, for mandatory military conscription in order to keep a standing military force of certain proportion. It has to provide a necessary backlog of trained and experienced personnel who will be ready, with a minimum of refresher training, to form a sturdy defense force in time of a possible future war.

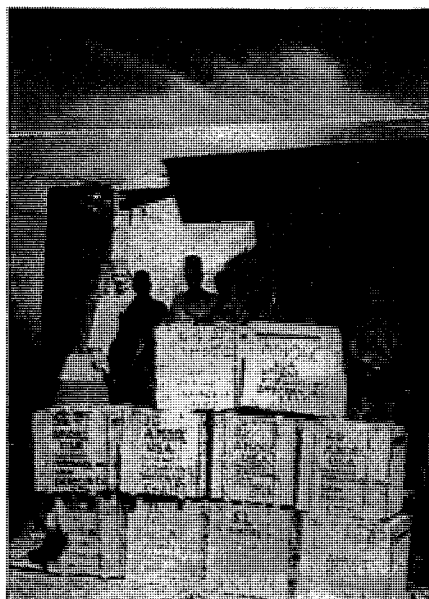
In these times, especially when another war would be so disastrous to the entire world, it is of vast importance for each individual to be willing to sacrifice a small part of his personal freedom. This is done in order to become a definite part of the "purchase price," so to speak, which we must pay to deter any power from making the move, overt or accidental, which would start the destruction which must attend a future world conflict.

It was true at the time Dr. Lewis wrote, and it is even truer now, that we cannot afford the luxury of supporting those who would be unwilling to give up a part of their individualism temporarily so that the world as a united body might later enjoy the benefit of universal freedom.—W

Egyptian Temple Lamps

- Authentic
- Imported
- Solid Brass
- Hand-blown Glass

In order to bring students authentic and distinctive items for their sanctums, the Rosicrucian Supply Bureau imports many student accessories from other lands. The photographs on this page depict the special care and attention given to one of the finest items we offer for sale—the Sanctum Lamp, made in Cairo, Egypt. The photo at right shows factory workers preparing lamps for shipment while officers of Cheops Chapter, AMORC, inspect the quality and design. Below—lamps are inspected, crated, and stand ready for shipment to the United States.



An old legend about these Egyptian lamps states that because the lamps were hung in a sacred place where the prayers of men were offered and the powers of the gods invoked, there was imparted to them, a strange influence, which affected the lives of all who came within the rays of light they shed. A wish made while one was being touched by a ray of light from a mystic temple lamp would come true. Thousands journeyed to the temples that had these ornate, strange lamps. Although we relegate such beliefs today to by-gone superstitions, we must still admire the splendid workmanship of these temple and sanctum lamps of Egypt.

Handmade, by craftsmen possessing the art and skill of centuries, the lamps are of hand-blown glass and solid brass, elaborately designed with symbolic, Rosicrucian figures. They will lend a superb mystic charm to your sanctum, den, or study room. These genuine Egyptian articles are available to you for what is an exceptionally low cost outside of Egypt—only \$7.50 (£2/13/7 sterling), postpaid.



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BARRIE BRETONER, F. R. C.

Inspector General of AMORC for Eastern Australia

Greetings!



SUBLIMINAL SUGGESTIONS IN ADVERTISING

Dear Fratres and Sorores:

Do we see and yet not see—simultaneously? Can we perceive something visually which may influence our subsequent thinking and acting and yet not be ordinarily conscious of the impression?

The recent experiments in connection with motion-picture advertising have used what is termed *subliminal perception*. There were rapidly flashed on the motion-picture screen, periodically during the course of a photoplay, simple word suggestions. These suggestions had reference to refreshments which the viewer was to buy and which were available in the theater. The spectators, it was reported, were motivated to buy the refreshments and as a result increased sales were noted. They experienced a desire for the refreshments *without* any realization of having perceived the visual announcement about them on the screen. How this was accomplished was a seeming mystery to the general public. It also, of course, raised the moot question as to whether such a practice was ethical and legal.

An impulse registering upon one of our sense organs as that of sight, for example, must be intense enough in its stimulus and be sustained long enough—that is, a matter of a fraction of a second—or we are *not objectively* conscious of it. In other words, in the sense of having vibrations of visible light act upon the retina of the eye, we can see and yet at times not be *aware* that we are seeing. The fact of our attention or the focus of our consciousness is also important. If we are concentrating our attention on auditory impressions, that is, sounds, as when intently listening to an orchestra, we may not be aware visually of our surroundings. Our eyes physically respond to the light waves reflected by objects around us but the consciousness is, instead, directed to certain other impulses and we do not realize what we visually perceive.

As you walk down the street, deep in reflection, perhaps thinking about a problem of the day, myriads of visual impressions are

being received by you. How many of them can you recall? Few, if any. Your objective consciousness was not responsive to any particular visual stimulus. Each day of our lives there filter through to our subconscious numerous impressions which are subliminal. This means that they are below or beyond the threshold of our objective perception. The impression is being received in the normal way, but the stimulus is of too short a duration to be realized by the conscious mind, by means of objective perception.

Let us use the analogy of the motion picture. As we look at the screen, it appears that the film is in continuous motion. Actually, however, each individual frame or picture remains a fraction of a second in our vision before another comes into view. Each frame is a separate *still* photograph. The conception of motion is had by the sequence of these still photographs rapidly following each other. In commercial and sound motion-pictures, these pictures usually follow each other at the speed of 24 per second. Between each picture we see, there is, then, a fractional period of darkness—of no new visual impressions at all. We do not realize such darkness because the visual stimulus of the preceding picture is being retained by nature on the retina sufficiently long to bridge the gap of when we do not see.

In other words, a visual stimulus must remain in consciousness a certain length of time so that we may realize it objectively. However, our eyes are open during that period and impressions are falling upon the organ of sight of which we are not consciously aware.

Many impressions that arise in our conscious mind seem vague and unfamiliar to us; they are things which have been registered in our subconscious previously without our objective realization. Such unconscious or subliminal impressions, heard or seen, help fashion our thoughts from which follow many of our actions. Like other impressions which are consciously perceived,

they produce sensations; the sensations are only experienced when they come to the fore of the conscious mind. When looking at the theater screen, if there is rapidly flashed upon it the phrase "Drink So-and-So!" the visual impression would be of too short a duration to cause any ordinary perception of it. It would be subliminal, below the threshold of visual experience as ordinarily had. The suggestion would, however, reach the subconscious. There, the impressions would stimulate any desires or appetites which would be related to it.

Suppose it were a hot night when the spectator was in the theater. Further, let us suppose that that which was flashed upon the screen was the name of a familiar brand of soft drink. The familiar name registered in the subconscious, and the subliminal suggestion would create the desire for the drink equivalent to having a conscious picture of the brand. The only difference is that the spectator would not realize the cause of his having a rather sudden thirst.

Many of our desires are roused in this subconscious manner. We commonly and erroneously think of such desires as being caused by something not related to them. Many times we all have said to ourselves or to others: "I do not know why but I have a craving for this or that." The cause of the suggestion stems from a latent impression implanted unconsciously in the subconscious. We use the word *unconscious* here to mean that which is not realized objectively.

Is this type of advertising ethical? Does it take advantage of the unconscious processes of the human mind? In the first place, subliminal suggestion can in no way have an effect upon one if subconsciously he does not already have a related desire for what is suggested. Suppose one has, as many do, an innate dislike of tobacco. This resistance to the nature of tobacco is well established in the individual's subconscious. Subliminal

advertising appeals that he smoke a certain brand would in no way create the desire for it.

This principle is closely related to the psychological ones of hypnotic suggestion. Our own personal conclusions constitute a far stronger suggestion to ourselves, to our own subconscious, than do any that may be implanted there by others. It is a well-established fact that in hypnosis a subject will not act upon a suggestion contrary to his own moral character. He will not commit an act under hypnosis which normally would be offensive to him. Likewise, one could not be immorally motivated contrary to his moral precepts by any form of subliminal suggestion.

Subliminal suggestion can move us to do things which are acceptable to us but which we might not otherwise have thought of or willed ourselves to do.

It can be said, figuratively speaking, that this type of advertising is an attempt to sneak in through the back door of the mind. In this sense it is not a frank form of salesmanship. It can, however, scarcely be injurious to an individual. It would not lead him, for further example, to buy something beyond his means. For further example, if one has not made a purchase of something he likes because of the need for economy, then that sense of economic restraint within his subconscious would block or inhibit any subliminal suggestion to him to buy it.

Faternally,

RALPH M. LEWIS,

Imperator.

Nuclear Tests

The 1958 series of Nuclear Testing now starting in the South Pacific has brought further comment and expressions of concern to our Forum. These letters can be summed up by a soror who asks anxiously about the possibility of a nuclear explosion developing

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into an uncontrolled chain reaction which would envelop the earth.

Although scientists admittedly are not yet fully aware of the capabilities and destructive powers involved in the experiments they conduct and the weapons they develop, they do know to a good degree the extent of immediate damage any given weapon will cause. The energies released by a man-made atomic explosion are minute when compared with the forces created within any good-sized storm.

On the other hand, there is an aspect of the atomic tests which has recently begun to receive much publicity, and which should cause concern in all of us. This is the build-up of radioactive Strontium-90 in the atmosphere.

The material is a by-product of H-bomb explosions and is carried up in the form of radioactive dust particles. Gradually, over a period of weeks, months, and even years, these particles filter back down and build up the radioactivity level of the planet surface.

The insidious thing about Strontium-90 is that it finds its way into the calcium bone tissue, especially among children, and, if too much lodges there, it can be instrumental in causing bone cancer. Also, unlike many radioactive substances, Strontium-90 does not diminish in radioactivity over a period of time, so far as is known.

The strontium-contaminated fall-out material settles on vegetation which is either consumed directly, as vegetables, or indirectly through dairy cattle eating it and passing the Strontium-90 into the milk. This provides a direct avenue to the bones, since milk forms the calcium in our bones.

At present, the radioactivity levels are not dangerously high. However, science has, as a result of its atomic research, lowered rather than raised its estimate of the maximum "safe" dosage of radioactivity which the human body can withstand. Thus, it becomes more and more apparent that there are dangers involved which are not readily discernible.

This, coupled with the fact that the effects of Strontium-90 are cumulative, indicates that, as some scientists now realize, there is no true minimum or maximum dose. Each little bit builds up on the preceding amount, with the result that in time these small accumulations exceed in total the

"safe" amount of exposure, causing disease, or even death.

Recently, several eminent scientists warned that the amount of Strontium-90 will reach four times the present level in the bones of children by 1977, even if no further atomic tests are made in the future.

Should the tests continue at the present rate, they feel that the level in bones of persons in the Northeastern United States would reach 200 times the present Strontium-90 level by the year 2100, bringing it to twice the level now considered to be the maximum permissible.

The question and problems involved in the solution of this situation are manifold.

The dangers involved in the continuation of atomic testing are obvious if one looks into future generations. Unfortunately, the possible hazards presented by not furthering our atomic development, for war as well as peace, are also apparent, and not nearly so longterm as are genetic hazards to coming generations, and more concerning to the world military and political leaders.

The humanitarian decision obviously would be to stop, or at least seriously curtail, nuclear testing on a world-wide scale. Soviet Russia would no doubt strenuously object to such a plan, since her level of refinement of nuclear weapons is below ours.

The United States has approached the limits of power development and is now concentrating on the production of more compact, portable, diversified atomic weapons.

Much of the testing is not in the line of new development, but rather amounts to shooting off already tried and tested weapons. Since we know that the nuclear tests will not be stopped entirely, the obvious answer lies in limitation or curtailment, not in the scope but in the quantity of test shots.

Rather than fire four or five examples of a given weapon in order to study all its aspects, the scientific and military program should be so well mapped out and co-ordinated that the same amount of information can be obtained from one or, at most, two explosions. In this way, the increase of Strontium-90 will be slower than if the tests continue at their present rate.

We agree that prevailing world conditions tend to make some atomic testing necessary, but not at the expense of certain, unseen disease and death for the future world population.—W

Will Man Control Nature?

In a respected scientific publication, I recently read an article in which the author concluded, as he summarized man's conquest of space and his achievement of a certain degree of control over the forces of the earth, that eventually man will control *all* the forces of nature—that man is endowed with the intelligence by which he can utilize, and in fact control, all the forces existing in the universe. Although the author did not say so, the intent was that man has the authority and the birthright, as it were, to eventually exercise his control over everything that exists. Most of the article was based upon the principle of a form of materialism that is frequently found in many modern scientific approaches.

I could not help being amused because his conclusion reminded me of a philosophy with which he might not agree—a philosophy of religion. It is stated in sacred literature that man was given dominion over all things upon the earth and within it. So it would seem that science and religion may finally have approached a point of unity, of agreement.

Fundamental religion that bases its beliefs, conclusions, and philosophy upon a strict orthodox and literal interpretation of sacred writings has advanced for centuries the idea that man is the dominating intelligence in the universe and that God created him so that he might control everything that existed about him. This is the philosophy of religion, the value of which has been depreciated by many scientific minds, particularly those who uphold the philosophy of naturalism which has so definitely influenced the thinking of the modern world philosophies.

To me this is more than interesting; it is almost fantastic that after centuries of controversy, of differences between the fundamentalists of religion and the liberals in the materialistic field of philosophy there should finally be found a point in common. The point is that man should be endowed by his creator either from the standpoint of religion or by native intelligence and brain power from the standpoint of biology to be the ruler of all that exists about him including himself and fellow creatures.

We might refer to all the universal forces, regardless of how they may be subdivided

in the terminology of philosophy, religion, or science, simply as the forces of nature. In the Rosicrucian teachings, we much prefer the term *cosmic*, and usually we refer to the cosmic forces as that which includes the divine mind and all that emanates from it. In other words, I like to think of the Cosmic as including everything that ever was or ever will be. The Cosmic is, in a sense, the expression of the mind of God, or we might even go further and say that the mind of God and the Cosmic are the same. They are synonymous.

However, to occupy our time with this nominalistic philosophy which simply sets forth terms to which man assigns meanings, to help his understanding of the earth or to confuse his fellow human beings, is to avoid the central point instead of directing attention to it. When we consider man's relation to all forces both within and outside himself, whether those forces be called the laws of God, the Cosmic, the material forces of the universe, or the laws of nature, we need for convenience to agree on terminology.

Nature is an all-inclusive term which I will proceed to use here for the simple reason that it is well known and well understood. I will mean by the word *nature* and the laws of nature, in these comments, what I have already defined in the terms of the Cosmic; that is, nature constitutes all that is, all that has ever been, and it contains the potentialities of all that will be. In other words, nature is the universe and all that is a part of it, including man himself and all forms of life.

We would enter into a long philosophical discussion and probably arrive at no conclusion if we examined the basic premise as to whether or not man exists upon earth, either by creation or evolution, for the purpose of dominating nature's forces and its manifestations. I have already pointed out that we can find substantiation for such a point of view both in religion and in science. Religion says that man is the ultimate of God's creation, and that everything else that God created or makes manifest is secondary to man and is for him to control, modify, use or otherwise develop, in any way he sees fit.

Now I have advanced at least the opinion of one scientific writer that science takes the same point of view, that everything existing in the universe, including all of nature's

laws, is a challenge to the intelligence of man and not only a challenge, but an impetus which man should use to control, modify, and revise the functions of nature.

It is true that man has done this to a certain extent. Man has harnessed many natural forces. He uses water power as a force to move other objects. From the very first time that man harnessed a stream with a water wheel to the modern hydroelectric plants of today, he has utilized for his own purposes the force of water, which was caused of course by the force of gravity.

I, however, believe that there is a difference between harnessing the forces of nature and controlling them. The early individual who conceived the idea of using a falling stream of water as a means of turning a wheel and then used the energy thereby created to do his work, which would have taken him a long period of time or required much greater expenditure of energy, simply used his native intelligence or those natural forces within him for the purpose of directing the already existing force into another channel. In other words, when man harnessed water power he did not create a new force, he did not take over the work of God as it were, he did not make the water create force, he simply used the force that was already there and used it constructively in that he himself recognized his modifying it in such a way as to produce something of value for him.

To use a force and to control it are two distinctly different things. At present, man toys with the idea of not only utilizing natural forces as he has done in many cases—the harnessing of water power being only one of many thousands of possible examples—but he proposes to take over the managing of nature as it were and bending it to his own ways. One manner in which man has attempted to do this, and which has brought considerable publicity in recent years, is his attempt to control the weather.

I live in an area where rain making is practiced seriously. Rosicrucian Park is located in Santa Clara County in California, and each year an appropriation of the taxes paid by the residents of Santa Clara County is used to hire a firm which sets up apparatus at various points throughout the valley, and the mountains that surround it, with the idea to seed the clouds and produce more

rain. Whether or not this has been completely successful is still a matter of some debate.

It would appear that the current year might prove these attempts quite successful if it can be ascertained that the more than average rainfall in this area is a result of man's tampering with nature and not the result of nature itself. The interesting fact is that we have had this year an unusually heavy rainfall since the date the services of the rain-making company were discontinued. I am not implying that man should not harness and utilize all the natural forces he can. But, at the same time, he should consider carefully before he steps into the control of such forces or he may find that the forces will control him. Many intelligent people today believe that man's harnessing of the force of the atom may be his downfall. Man has released energy that may defeat the very purpose he had in mind—that is, cause him to be destroyed himself by the force that he is attempting to control.

In studying achievements of ages past, we learn that man has tried to control factors in his environment throughout the period of his history. Man does control certain factors by the establishment of political units and the instituting and enforcing of laws among men. Mankind has done a great deal to regulate the behavior of men. Today we surrender voluntarily a great deal of our individual freedom to governments on the supposition that these governments can serve us better than we could serve ourselves.

Such facts are, of course, elementary. Not every individual could establish a police system for his own protection or set up a fire department to protect his own home and property; therefore, he willingly assigns such responsibility to his municipal, county, state, provincial, or other unit of government. Such acts seem to be indications of plain common sense, and it is true that it is to man's advantage in many ways to work as a part of a political group rather than to work and live simply as an isolated individual.

Where man has tried to control other men, there have frequently been disastrous results. Many governments have failed, and the failure is in direct proportion to the amount of control exercised by that government. Dictatorships which have taken over practically all the freedom of individuals and have directed all their functioning—

even to the very simple acts that men normally, voluntarily, and individually perform—have failed. Every great dictatorship in history to date that has suppressed the freedom of individual expression to the extent that the individual no longer had any value has not been able to survive. In other words, we can say generally that where man has tried to control the social and political aspects of mankind, he has usually failed miserably.

Do we, then, want to think of man as controlling all the factors of environment? If man cannot control at least some of the factors that affect social relationships, how then can he control all of nature?

As I concluded reading the article which stated that the time would come when man could control all natural forces, my first reaction was to hope that I would not live to see such a time. I am not interested in what we could technically call an anthropocentric government. I believe that nature itself is as much an expression of all that is in the universe as is man, and that man was not placed here in this universe merely to develop a control of nature's laws, but rather to learn how to work with them and to benefit by that process. Those who believe that the ultimate aim of man is to control nature, I believe, missed the point as to the ultimate values of existence.

There are many who believe with me and will accept the philosophy that one of the ultimate purposes of the universe is man's right to attempt to relate himself harmoniously with the forces that he finds functioning in the universe. And in his experiencing his relationship with those forces, he will realize that he is living in a universe which is theocentric rather than "man-centric." In other words, we should learn to develop a kingdom of God on earth as we have a degree of relationship with the kingdom of God in ourselves.

Man's control of nature then, it seems to me, is a dream of those who would want to dominate, who would want to become little dictators. I am confident that most of us would rather learn to use the forces about us for a means that will bring peace, harmony, and happiness to a group of individuals working in cooperation with the laws of nature rather than to shatter them completely, or rather to shatter our own lives

and our own hopes of future evolvement, by entering into an attempt to control the forces which were made for us to use.

In the days before mechanization, domestic animals were used for more purposes than they are today. I am sure that all who are at least as old as I am will remember the days when the primary method of transportation was provided by the horse. Horses were used for work and to transport man from one place to another. We found in those days that the horse was an intelligent animal. He could also be a pet and in many cases was treated as such. He was loved and respected by those who owned him. He was treated kindly by those who had any degree of consideration for the expression of life and for the manifestation of nature's laws. Thus we see a simple illustration how nature's forces were harnessed.

The horse was used to bring us convenience, to provide transportation and a means to make our livelihood, but that did not mean we controlled the horse. We did not make the animal completely subservient to us. The horse was still an independent entity and even when mistreated had at times an individual existence. So I believe that all the forces of nature can continue to exist without man's dominating them. If I may go so far as to say so, the differences between harnessing a force and dominating it is the difference between success and failure, between happiness and despair. When we harness and constructively utilize nature's forces, we do it for the welfare of all. When we exercise control, our motives are fundamentally selfish and must end in disaster by the nature of the laws themselves.—A

How Donations Are Used

A soror in Texas says: "I am a fairly new member of AMORC, and I am receiving aid from the Council of Solace for ill-health. You must receive a lot of donations from your members. What do you do with the donations you receive from time to time from members such as myself?"

First, let us answer by asking a question. What are the sources of revenue of AMORC? They are primarily three in nature: A—dues; B—Supply Bureau; C—donations. The largest single source of revenue is the membership dues and registration fees. But

against this stands the greatest expense of the Order, that is, the research and preparation of the teachings. This expense includes also the mailing of the monographs, the *Rosicrucian Digest*, the correction of examinations, the enclosure of study charts, the answering of correspondence, and acknowledgment of membership activities. All of this expense too, of course, includes the necessity of maintaining the buildings for operation, the purchase of functional equipment such as typewriters, variety of office machines, vaults with files, and furniture. There is also the payroll for the large staff of stenographers, clerks, membership instructors, maintenance crew, janitors, gardeners, technicians, truck drivers, and related essential expenses.

The continual increase in the price of paper and printing—and now postage—as well as that of wages to personnel, makes the total practically equal to the amount of dues. There are then to be met as well the huge *property taxes* which AMORC is obliged to pay. Though AMORC is a nonprofit organization and is so recognized by all of the governments in the lands in which it functions, it still must pay realty taxes. The exemption which the Order receives is for income tax only. If we were a religious organization, *which we are not*, we would not have to pay realty taxes. We think this in itself is sufficient answer to those who believe that we are a religious organization. For after all, we are classified as not being one by the tax departments of the various governments.

The revenue derived from the second source, the Supply Bureau, must first meet the expenses incurred by that Bureau. This consists of the publishing costs of our numerous books and the manufacturing expense of the items that the Bureau supplies to our members, as well as the forwarding of them to the members. The residue of this fund is then used to meet deficits in dues. In other words, the Supply Bureau helps meet the increasing costs to which the fixed dues cannot adjust.

The third source of revenue, donations, bequests, and contributions, no matter how small, are essential to compensate for all of AMORC's nonrevenue activities. Let us take the Council of Solace to which the soror refers as an example. There are no fees for such services. Yet, the Council writes thou-

sands of encouraging, advisory, and helpful letters to members and to nonmembers throughout the world. Such activity is a part of the humanitarian service rendered by the Rosicrucian Order. The Council of Solace employs several people constantly to keep records of the cases, read reports, and give special *free* instruction to those who solicit its help.

How are all such expenses to be met? They cannot be added to the expense of active membership, for the dues would be inadequate. It requires donations to carry on this good work. Those who receive the services of the Council of Solace are requested to contribute whatever they can. But whether they do or not, its facilities are available to them nevertheless.

AMORC is not a school organized for profit as are some correspondence schools in accounting or law. It is, in fact, a fraternal, cultural, humanitarian Order. It has the obligation to contribute something to the betterment of mankind. We are Rosicrucians not just for our personal enlightenment and satisfaction. We are expected to advance and help humanity in turn as we receive from the Order. The Order itself must conform to such principles and traditions. Therefore, various nonrevenue-producing activities are carried on by AMORC. By nonrevenue we mean these other activities which are conducted without fees or charges of any kind, as they should be.

What are some of these nonrevenue-producing cultural activities? The Rosicrucian Egyptian Museum is one. It is visited by over 115,000 people annually. These visiting members and a vast host of the public are from throughout the world. In a pleasant atmosphere, they see scientifically and artistically displayed the finest collection of Egyptian and Babylonian antiquities in the western United States, and they learn of the early struggle of mankind. They see revealed in various devices man's handicrafts and evidence of those advances which man has made and the very foundations upon which much of our present sciences and arts have been built.

The visitors go home to their respective cities and towns in various lands with added knowledge and deepened respect for the noble purposes of the Rosicrucian Order. Admittedly, it requires a large outlay of funds

to maintain the Museum and its exquisite collection. However, the same amount of money could not be expended in any other way to produce the same excellent public relations for the Order.

There is then, also, the Planetarium and Science Museum. In the Planetarium, the observer witnesses the spectacular role of the Cosmic bodies, of astronomical phenomena. The visitor pays a nominal admission fee which, of course, in no way returns the money originally invested in the building and construction of the equipment. In the same building is the Science Museum. Entrance to this is available free to all. Here, the visitor sees exhibits of devices which demonstrate in a fascinating manner numerous natural laws. Such an experience quickens his interest in science and provides the visitor with an appreciation of physical phenomena of the universe and of AMORC's activities.

Every principal library in the world—this side of the Iron Curtain at present—has one or more of the Rosicrucian books. These Rosicrucian books are published by AMORC in several languages. The books are *donated* to these public libraries, hospitals, penal institutions, and numerous reading rooms. Who pays for these books and the *thousands* of free copies of the *Rosicrucian Digest* and its equivalent in other languages, such as *El Rosacruz* and the *La Rose-Croix*? Certainly such costs are not met from the membership dues, for they would not be adequate. It is the *loving, thoughtful* contribution of donations by members that makes this possible. Each donation, whether it be a few cents, shillings, or many pounds or many dollars, makes this possible. It is another of the many ways in which donations are used.

Then there are the numerous series of illustrated slide lectures which are sent *free* to lodges and chapters by the Technical Department of AMORC. The preparation of the illustrations, with the research that is required for them, the final photographing of them, the writing of the discourses, and the recording of them on magnetic tape is a very definite expense. But such lectures and illustrations are extremely beneficial to all members who see and hear them. Again, it is only the donations by members, over and

above their dues, which they make occasionally that make this possible.

We must not fail to mention as well the interesting and instructive color-and-sound motion pictures which are produced by the Technical Department of AMORC. These bring to members and to their friends, without charge, a unique presentation of subjects and places not usually available in the commercial film world. These cinema films are also made available as a cultural contribution by AMORC to schools and universities and various history groups—all, of course, *without charge*. This creates interest in AMORC on the part of the public and causes them to have the right opinion of its purposes. But again we say it is only the donations that make this possible. Your dues alone would never be sufficient if it were not for an occasional donation.

Hundreds of thousands of Rosicrucians and the general public throughout the years have visited Rosicrucian Park. It is a place of beauty. It symbolizes the tranquillity, the harmony of nature, and in fact, what AMORC is striving to bring about within the consciousness of every Rosicrucian. This beauty of the Park is obviously an expense to create and maintain. It could be done away with and the Order could use a drab concrete commercial office building. However, in doing away with this beauty, this esthetic setting, we would also be depriving the Order of part of its spirit. Your donations make Rosicrucian Park possible. It is a thing for the membership to be proud of, in that it creates respect for the Order.

Further, have you ever realized that, unfortunately, not every member pays his dues promptly? Just think what it means when, let us say, two or three thousand members become lax at times in paying their dues—and this happens rather frequently. Suppose members *forget* to send their dues for two months. Multiply the sum of two months by, we shall say, two thousand. Think of that deficit for those months. Yet, the post office has to be paid promptly, so do the employees, the printers, the taxes, and all of the other expenses we have mentioned.

It is for this reason that the Rosicrucian Order, AMORC, *depends upon* and deeply appreciates whatever donations or contributions you make, as well as your remembrance of the Order in your Will. As a non-

profit organization, every officer and staff member of AMORC is on a definite salary. No funds inure to the personal benefit of any individual serving it.—X

This Issue's Personality

Music held a magical charm for the little boy. Whenever music was heard, he would stop his play and sit at rapt attention. The little face did not reveal the great emotional response going on within. Music transported the small lad to a psychical realm where neither time nor space existed. The child's whole being seemed to feast upon the musical strains. There was evident a tense straining to absorb each note heard.

This boy was Barrie Brettoner, now Inspector General of AMORC for Eastern Australia. He was born in West Riding Township of Ossett, Yorkshire, England, February 22, 1913. Barrie's precocity as to music continued. When he was but six years of age, his playing drew special commendation from the National College of Music. When he graduated from that college with honors at the tender age of 12, he was then recognized as a child prodigy. Some years later, Frater Brettoner's mother's health required that she leave England for warmer climes. The family decided on New South Wales, Australia. This afforded young Brettoner an experience which made a lasting impression upon his active mind. Enroute to Australia, he contacted much of the mysterious East Suez, Port Said, Alexandria, and Colombo. It was a new and fascinating world that challenged the youthful imagination.

In Australia, young Brettoner continued his musical education. By contrast, he also took special training in draftsmanship in a local technical school, but music dominated his life and his talent was ever evident. At the early age of sixteen, he received the coveted and highly prized honor of being made a Fellow of Trinity College of Music, London. The depression of the 30's compelled the young man to utilize his musical training as a livelihood. He eventually did become a noted theater organist in prominent Australian cinemas. It was during this period that Barrie Brettoner met Frater Stefan Kowron, one of the first Rosicrucian dignitaries in Australia. Frater Kowron, with patience and skill, answered questions that

music had been emotionally engendering in the mind of Frater Brettoner. He shortly thereafter crossed the threshold of the Rosicrucian Order, AMORC.

Frater Brettoner's popularity at the organ in Australia resulted in his accepting an offer to tour New Zealand where he was acclaimed. By now, a love of travel had been acquired and he accepted another proposal to tour the United Kingdom, and later the continent, as an organist. The highlight of his life, Frater Brettoner has often said, was while on the continent. He received a Rosicrucian Initiation in the beautiful temple of the Grand Lodge of AMORC in Copenhagen. "The huge bouquets of tulips presented to me in the theater at this time . . . were as nothing compared to the exquisite fragrance of the deep red roses whose intoxicating perfume permeated that mystic Temple and ceremony."

After a highly successful concert tour in Europe, Frater Brettoner returned to Sydney and was soon serving in the Australian Army (1940). After the war, Barrie Brettoner, as did many men, was seeking to find himself in varied ventures. During this interval he assisted Frater William Norris, first international lecturer for AMORC in Australia, in locating lecture halls. Later, during the second series of such lectures by Frater John La Buschagne, Frater Brettoner again helped in various capacities.

Frater Brettoner was recommended for and accepted the Mastership of the now well-established Chapter of AMORC in Sydney. He lent his ability and enthusiasm to his term of office. In the spring of 1955, he was appointed by the Grand Master of AMORC as Inspector General for Eastern Australia, an office in which Frater Brettoner continues to serve faithfully and efficiently. In his private life, Barrie Brettoner is associated at present in an administrative capacity with the Australian Broadcasting Commission in Sydney. He lists his personal interests as being a trinity; namely, mysticism, music, and classical ballet. He adds to this, however, the usual Australian love of water sports.—X

Psychic Immunity

A soror in Japan addressing our Forum states: "There are Biblical accounts of people who were immune to fire, water, and other physical hazards; there are also accounts of

bodily levitation performed even to this day by the yogi in India. Through developing the psychic faculties, is it possible to attain immunity to fire and other accidents that confront us daily in the physical world? Or, in other words, how far can we go in changing the conditions of the physical world psychically?"

The many miracles recounted in the hagiography of the past and in the Bible can be questioned in the light of modern knowledge. Many of such, undoubtedly, were the application of natural laws which, to the generally ignorant and uneducated classes, would seem like miracles or divine intervention. We can but imagine the amazing impact the commonplace technical developments of our time would have upon people of the Biblical period. Not knowing the natural laws employed, only one answer would seem probable to them, that is, that divine or supernatural agencies were performing the feats.

We can recall when we were upon the frontier of Tibet, in the Himalayas, that one of the Tibetans who was hard of hearing was shown by us a modern hearing aid. When he was shown how the sound came out of the receiver when it was placed in the ear, he evinced amazement! When the device was proffered to him to examine and try, he backed away in obvious fear. When we endeavored to persuade him, he became alarmed and fled. To him the whole device was an awesome unnatural phenomenon—something between a feat of magic and a miracle.

We do not mean to imply that men in the past could not use their personal power and processes of mind to perform unusual feats. Undoubtedly, the Biblical miracles were demonstrations of the exceptional application of Cosmic power and the unusual knowledge possessed by the individuals. In South America and in primitive sections of Africa, native witch doctors, or shamans, have exhibited strange telepathic powers. They have revealed immediate knowledge at times concerning events that had just happened or that occurred but a brief time before. Their location sometimes was a hundred or more miles away and lay across almost impenetrable terrain—far from the scene of the event. Thus, the circumstances excluded any possible physical means of communication.

Australian aborigines living in the desert area of central Australia have likewise exhibited mysterious psychic powers of transmitting thought; such has been part of their black magic practices. The fear that one has of the magical powers of another may make him apparently susceptible to the thoughts which are related to the practice.

In discussing psychic powers and their possible effect upon the physical world, one must arrive at an understanding of what is meant by the word *psychic*. In the psychological sense, *psychic* refers to man's subliminal nature. It consists of all those aspects of man's being which are distinct from his physical functions. Consequently, in this sense, the instincts, the sentiments, intuition, and mental processes generally are held to be *psychic*. Therefore, if one arrives intuitively at an idea by which he is able to accomplish something objectively not otherwise possible, it could be said that he has used his psychic powers to do so.

In the realm of parapsychology, the word *psychic* also alludes to the inner, subliminal powers of man as distinguished from his physical ones. But "psychic" in the field of parapsychology particularly refers to the extrasensory powers which man has, as set apart from his known mental ones. Metaphysically, "psychic" generally denotes the divine or spiritual properties which are resident in man. It is commonly identified with "soul." In the Rosicrucian philosophy, "psychic" refers to the inner nature of man which transcends in power and scope of influence the physical attributes of his being. In this latter sense, "psychic" constitutes that transcendental aspect of consciousness called the *inner self*. However, this inner self is only more divine than the physical and mental functions in that it is more contiguous to the Cosmic. Actually, the physical functions of man are but a more gross manifestation of the divine.

We may think of the Rosicrucian explanation of the *psychic* from this point of view. White light is more perfect than red light because it contains all of the wave bands of visible light, whereas the color *red* contains but one of the vibratory bands of which visible light consists. Therefore, by comparison we can say that the psychic self of man is a more extensive aspect of the human than any other single manifestation of his

whole, integrated self—the whole self being of the psychic. Further, the psychic self has a greater contact with other aspects of the whole Cosmic reality. Thus, when properly directed the psychic self has access to powers of the Cosmic and acts as a channel for such powers which the physical self cannot ordinarily discern or command.

When placed in a psychic state, such as that induced by hypnotism or trance, the individual acquires an immunity to many sensations which are ordinarily experienced. Surgery can be performed upon a properly hypnotized person so that the hypnosis is the equivalent of an anesthetic. The subject experiences no pain whatsoever. Hypnotism is often used in the delivery of a child without the mother experiencing any distress.

Mass hypnotism has frequently been conducted by a skilled operator so that his audience will seem to see or hear whatever suggestions he implants in their minds. This practice has often been demonstrated in the Far East. The audience will be told that a certain phenomenon is occurring before them while they are in this hypnotic state. The audience, of course, is not even aware that they have been gradually induced into a subjective state where they are subject to the will of the operator. He then cleverly describes and dramatizes what they are to see. To the audience, while in this condition, what the operator relates *is* reality, though to any spectator not under this spell, it is nonexistent.

At the conclusion of the mass hypnosis, what is termed the post-hypnotic effect takes place. The individuals then recall from their subliminal minds the ideas that were implanted there. To them, then, when in a normal state, it is as though they *were* recalling an actual experience which they had perceived. The most fantastic tales are thus made to appear as realities. This phenomenon of mass hypnosis has been conducted in America and Europe as a demonstration of the powers of the psychic self, the subliminal world within man.

However, under emotional stress of urgency and of profound, deep sincerity, man can personally appeal to the psychic levels of his consciousness and then can perform remarkable feats. Men have resisted pain, endured suffering and undergone great or-

deals by an appeal to their psychic and subliminal natures. Some of the martyrs burned at the stake by the Church would seem to have experienced no pain whatsoever in the ecstasy of their religious fervor; however, such individuals may not have considered that they were under any kind of psychic influence at the time. Orthodox religionists, after making fervent appeals to a saint or to a personage considered sacred, have received psychic help and have believed that the immunity to suffering came directly from that source. It is most likely that the prayers they offered brought them into communion with their own psychic powers. There then would be experienced a sudden influx of power as a positive condition, or perhaps it would be the negative aspect of psychic support, that is, an immunity to some external condition.

In certain psychic or trance states, a cataleptic condition is induced, producing excessive muscular rigidity. During such states great weights have been placed upon the body of the individual without any evident discomfort to the person. Again, under such conditions, the respiratory system of the individual can be so arrested that, without careful medical examination, the subject who has lost consciousness appears not to breathe, and to have died.

During the Middle Ages, when such cataleptic states were brought about by accident, and when there was no law in existence relative to embalming, many individuals were actually buried alive under the assumption that they had died. The exhumation of the body later, for some reason, proved that they *had* been buried alive. The individual in a cataleptic state can be confined in a tiny space, as a coffin, for days where there would not be sufficient air to sustain life in a normal person. When brought out of this cataleptic state, such a person will display no physical ill effects!

Our psychic self, the psychic levels of our consciousness, bordering directly upon the greater spectrum of the Cosmic, can extend our personal power in many ways. The most beneficial way is to receive the intuitive illumination that can flow to our conscious mind by the stimulus of our psychic self in certain perfectly natural ways.—X

Creative Thought

A question brought to my attention in recent correspondence was concerned with creative thought as differing from any other kind of thinking. The individual making the inquiry was a student well enough advanced in the Rosicrucian teachings to be impressed by the fact that mental creating is an actual existing condition, that thoughts do have power in themselves.

Any individual who has experienced the effectiveness of thinking, either in his creative process, or by using any form of mental effort for the purpose of bringing about conditions which may not have existed otherwise, is well aware that there is an effective force behind the process of thinking. We, as Rosicrucians, believe there is effectiveness in thought, that it is literally true that what a man thinks is an indication of what he is, that thoughts can be conveyed other than by the process of speech or writing. In other words, we believe that the condition known as mental telepathy actually exists.

To bring such facts into the open for the matter of substantiating their existence, or for proving their existence to an individual who may have no consideration for the possibility that thought transference, for example, can exist in actuality, is a very difficult matter. It is hard to present a subject completely unrelated to what another individual may be thinking. This entire argument or procedure has its foundation upon the old controversy between materialism and vitalism; that is, the individual who is thoroughly convinced that all the value in the world, all the facts in the world can be related to a mechanistic system, is not prepared to be convinced that he is wrong. In other words, to convince a materialist that thoughts have certain power or force, that mental creating is possible, or to convince him that thought transference is possible, is to try to undermine that individual's own beliefs and convictions.

To put this in another way: If an individual is sincerely convinced that materialism and mechanism are the fundamental processes of the universe, that there is no higher force in all existence than that of mechanical laws which function here on earth, then we are asking him to give up his own beliefs and convictions when we try to

convince him there are other values and forces that to us supersede or transcend material values, and that actual effective manifestations and functions of thought exist in the world of actuality.

If you were to approach a sincere, religious person and tell him you were going to prove that what he believed in from a standpoint of religion was fundamentally false, then you would be faced with a severe problem of the individual's being biased against any argument you were to present. To use this same illustration in another form: Stop and think for a moment of some idea, concept, belief, or conviction that to you is one of the most important things in the world. Consider something you believe in to the extent that you will not even believe it is a belief, something you know and of which you are confident; then imagine my trying to present an argument to disprove that inner conviction of yours.

It is very difficult for an individual to have his own convictions overthrown by an argument. More than argument is necessary. Actual experience of a condition opposite to what he believes, working consistently, is usually the only thing that will change fundamental beliefs or convictions.

That which I believe in is something I hold to be my own personal property. It is one of my most sacred possessions, and I will resent any effort on your part, or any other person's part, to overthrow those beliefs. It is true that the broad-minded individual will at least listen to arguments opposed to his fundamental beliefs and convictions, but the fact that I may be open-minded, that I will listen to you trying to argue against my beliefs and convictions, and that I will carefully analyze the proof you are attempting to present does not mean my convictions will be overthrown and abandoned merely on the basis of one, two, or three sessions of argument and proof presented by you.

It usually takes time to alter the fundamental beliefs and convictions of one individual. I have gone into this matter in considerable depth in order to impress upon any reader of these comments that we cannot judge the materialist or the individual whose philosophy is based on mechanism merely by his refusal to accept our arguments for something entirely contrary, or definitely opposed to that which the individual believes

in as a part of his or her philosophy of life. What is necessary is for every individual to live to the best of his ability the principles in which he has found value, and in that manner a method will be set up by which, in the actual living of principles, the ideals will become fundamentally more potent, or at least more definite in expression. Intelligent individuals will observe these manifestations or forms of behavior and will be more prone to take into consideration the possibility that they have validity.

We who claim to believe in the power of thought, and in the factor that thought is a function of the universe having a relationship to actual fundamental values and forces, sometimes forget there is a difference between just ordinary thinking and creative thinking. The thoughts that pass through our minds in the course of the day are, as the psychologists tell us, substantially no more than the ideas with which we are dealing in our daily life. What we think about most is simply the putting into words of the ideas with which we are concerned. To put it simply, most of our thoughts are no more than subvocal speech; that is, we are talking to ourselves about the things with which we are concerned at any particular time.

Creative thinking has to be more than silent conversations with ourselves. Creative thinking has to cause us to be concerned more vitally and to direct our mental powers toward that which we are trying to create. This, of course, is analyzed in some detail in the monographs where concentration and meditation are dealt with insofar as actual functioning forces. There is a difference between merely thinking of an idea and concentrating on that idea. To concentrate upon it directs our vital forces, as it were, to the thing we have in mind. There is even a further step. The actual process of concentration can be obtained from the monographs and need not be repeated here, but even equally as important as the process of concentration is the attitude behind the process.

I recently read an article in one of this country's outstanding scientific publications in which a scientist reanalyzed the controversy between vitalism and materialism. He is an intelligent individual, and he presents very strong arguments for materialism and gives some very convincing arguments against vitalism. In doing so, he presents his

case well, and he shows the importance of dependence upon material things and upon our objective faculties to judge and cope with these factors of the material world. As I read his article, I admired his presentation. I was partially convinced by some of his arguments, but it seemed to me that the article lacked something and I tried to summarize in my own mind what was lacking. The missing element for me was that his argument provided for no explanation, or, in fact, took no consideration whatsoever of the factor of *feeling*.

Now, I am convinced, and I believe almost any intelligent human being will agree, that a human being is as much a feeling entity as he is a reasoning entity. We have feelings whether we like them or not. Almost everything we do concerns not only a series of facts and ideas which we can put into words, either in expression or in thought, but the same ideas and facts leave a certain emotional factor in our consciousness as a result of or because of the ideas.

Should someone come into this room while I am dictating this discourse and state a fact, I would react differently than if I were sitting at my desk doing nothing in particular and the individual entered and stated the same fact. If the door opened at this moment and some individual stepped in front of my desk and made a simple statement, I would be very annoyed whether the statement were true or false or had anything to do with any situation with which I was concerned. I would be annoyed because of the interruption in the writing of this particular discourse. I had directed my thoughts to it over a period of time. Now I am concentrating on my notes, and going through the process of putting them into words which I hope will convey these ideas to someone else.

To be interrupted in that process should not, from a standpoint of analytical reasoning, have anything to do with the discourse itself. In other words, if my preparation has been adequate, there is no reason why, after the interruption, I cannot pick up where I left off and complete the discourse. But I know from experience and my own nature, and from my own ideas and inner thinking, that an interruption before my completion of this dictation would be annoying. The annoyance would be due not to my reasoning about the interruption, but to my feelings

in the matter. It would be a completely emotional reaction. I would be irritated; I would probably be short with the individual who approached me and would not give the idea proper consideration. This reaction would probably apply to almost any person who is interrupted during deep concentration.

Now, everything with which we come in contact in life is dealt with in terms of reason and of feeling. Whether or not my reaction to an individual's interruption is proper, whether it is polite, or even reasonable, is not the most important question. It may be unreasonable of me to be short with an individual. It may not be proper to be unwilling to discontinue what I am doing and listen to someone else, but nevertheless, the fact that I will not be reasonable, that I will be annoyed, is a part of my total behavior pattern, which is based partly upon reason but principally upon emotion. Regardless of the right or wrong in the matter, or regardless of the arguments anyone may present, we are influenced by our feelings.

This is an important fact to remember to be used constructively. Anything we attempt to do in the field of mental creating, anything we attempt to direct our thoughts toward for a purpose, must be done with the full realization that how we feel about it is as important as how we do it. To approach a problem or any activity with the proper mental attitude is as important as to approach it with the proper mental thoughts and knowledge to do it properly.

I recall a quotation from a well-known writer in the field of business that I think illustrates this point. The late B. C. Forbes wrote in an editorial some years ago, "I recall reading about a young woman in an organization who had something to do with sending out letters, and who reaped substantially more satisfactory responses than others similarly engaged. A superior complimented her, and asked her if she could account for her better showing. She replied, 'I enclose prayerful thoughts in every letter.' We don't know everything. May it not be that goods produced by loyal workers carry with them an aura or something which somehow conveys a favorable impression, which sometimes induces consumers to choose them in preference to products manufactured by coldly disinterested workers?"

To me this is a remarkable statement, and

it was made by a man who was a student of business and also a student of human nature. He realized that there was a factor which could enter into a cold, business process and influence its ultimate outcome. In other words, I think Mr. Forbes was familiar with what I have been saying—that it is not only the knowledge and efficiency with which a thing is done, but the attitude underlying the thought in the making up of the whole process, that will affect the results.

If everything you do is approached with the idea that two factors are involved, both knowledge and feeling, then you will find your problems are more apt to be resolved than they are if you approach them purely on the basis of cold logic. I am sure that proper feelings, the proper awareness of our emotions, tend to make thoughts function more smoothly. In other words, properly directed feelings and emotions are the lubricant oiling the thoughts which permit them to work in a way we hope will tend toward a satisfactory outcome. Never underestimate the power of thought, but realize that thoughts can be more powerful when their intent is based upon those feelings that assure their outcome in a way acceptable to us.—A

The Capacity of the Brain

It is recognized that the human brain has a capacity to grasp many factors of environment. Many amenities of modern civilization and much of what is enjoyed by mankind living in the modern world are products of the function of the brain. The human being's ability to harness his thinking apparatus to the extent of producing what a few hundred years ago would have been considered miracles is evidence of the fact that the human brain has potentialities of creating in a physical world far beyond anything anticipated in earlier times. It would appear in consideration of the growth man has made in so many fields in the last few years or decades that the limits of the human brain are still far beyond our grasp today.

It is quite possible that our achievements, in the control and manipulation of the physical world, will continue to advance. There is no reason to believe that man should not within another hundred years be as far advanced over what he is today as he is over

the circumstances that existed a hundred years ago. We can reasonably anticipate such advancement provided man does not turn all his physical energies and all the constructive ability of the human brain towards those things that will cause his destruction, instead of insuring an environment conducive to the functioning of life and growth.

It is in those functions lying outside of man's close relationship to the physical world that we find the capacity of the human brain may be somewhat limited. The brain is, from a physiological standpoint, one of a number of sensitive organs within the human body. It is a physical entity—its construction is in a sense similar to that of any other physical organ and its performance is parallel to other physical organs in that it serves a definite purpose within the anatomical structure of the human body.

There is a tendency to confuse the uses of mind and brain. The brain, as I have pointed out, is a physical organ. The mind is not a physical thing; in fact, its existence is denied by empirical philosophers and by scientists who claim that their basis for validity of any truth or supposition must be based upon the existence of physical facts to support that belief or proof. It has always seemed more or less odd to me that the most material-minded individuals who claim to have no belief whatsoever in any function or existence of mind or any other nonmaterial thing will, nevertheless, reach conclusions in the processes of their own thoughts which are in themselves nonmaterial and impossible to localize in direct association or connection with any physical or material thing.

We presume that the brain is associated with thinking because injury to the brain, or its being drugged so that it cannot function, also eliminates the ability to think and our awareness of a conscious state of being. Nevertheless, it is the belief of some psychologists, and such belief is supported by many philosophies and religions, that the brain is only the medium through which the mind functions and that many functions of the mind lie completely beyond the capacity of the brain to grasp, analyze, or even to indicate the methods or procedure by which certain types of thought take place.

There are many functions which the hu-

man brain cannot explain. There have been many illustrations of events related to telepathy, to the conceiving of future events, to prophecy, and to man's relationship with forces which lie outside the material world. It would seem that such phenomena take place, not exclusively in the brain, but in what we call the mind, that is, the awareness of the individual of existence which may or may not be directly related to the rest of his physical being.

The human brain has a great capacity, as I have already attempted to outline here, and due to it man will continue to evolve, we hope, toward better living and better adaptation of himself to the circumstances of his environment. But it should be understood that since the human brain is a physical organ, it is in a degree limited to the same restrictions and limitations as is any physical object. So the human brain cannot within itself—that is, by its own processes—judge the complete activity of all its functionings and the functionings that work through it. The human brain cannot judge the mind nor judge the conclusions that are reached as a result of thought within the mind, just as we cannot overtake our own shadows. In other words, the brain is not in a position to judge what is of an entirely different nature from that which it constitutes.

For judgment to be exercised properly a certain amount of association and tolerance must exist. We cannot always judge the action of another person unless we place ourselves, as nearly as possible, in that person's environment. Unless we know that person's thought, his background, his problems, we are unable to reach honest judgment. Neither can the objective thoughts that pass through the brain purely upon a day-to-day physical level be the basis upon which judgment shall be made of our relationship to a Supreme Being or to the nature of the soul or to the conditions that may be existent in that phase we describe as immortality.

Everything in the universe has its place and its function. Whether or not man accepts the belief in a divine purpose in creation and a divine end for that creation, material science itself has proved time and time again that every part of the whole seems to fit in the manifestation of the whole, and so it is that the brain has a very definite function. Without it, we would not live as

human beings, we would not have a channel through which consciousness could apparently function. We would not be aware of our being. But just as everything has a place everything has a limitation. The capacity of the brain is to adjust our physical structure and our physical existence to the physical world of which we are a part. Beyond that, it can serve only as a medium. The brain can be a medium of thoughts, of ideals that must be instituted within our thinking as being inspired from a higher level, and can be made to function upon a physical level merely so that we, as physical beings, may be aware of those ideals.

Therefore, while we may hope for the growth of man's ability to control environment and for physical progress, the great future of mankind lies in the realization of those functions which go even beyond the limitations of the brain and reach into the essence of being itself. Our awareness of the realization that all physical things are transient and will eventually cease to be will prepare us to exist in whatever other media may be that of our future existence.—A

Our Personal Crimes

A frater rises to ask the following question: "To what extent does human society have the right to make laws governing the conduct of its citizens? At the present time in America, for example, there are many laws against rash criminal acts. Yet lesser criminal acts, such as tobacco-smoking, alcohol-drinking, which harm others as well as the offenders, are tolerated by the majority of the citizens. If there is nothing harmful in the lesser crimes, then let us all participate. If a person has a right to make little errors, then he has a right to make big ones without the interference of society."

Crime is an offense against society. It is society, by its laws, that determines what conduct of its members shall be an offense. In a broad sense, the philosophy of law is the establishment of a code regulating human conduct for the benefit of society. The theory of what constitutes society enters another extensive philosophical realm. There are numerous conflicting ideologies, political systems, today, each with a more or less different concept of the function and purpose of society. Whether man lives for the

purpose of society, that is, whether the perfect society is the ultimate ideal in life, or whether society is merely a means for the personal advantage and happiness of the individual are the two main opposing conceptions of society.

Anthropologically, man existed long before the organization of society. The early roots of society were first the family, then the clan, next the tribe, and finally the merging into a nation. Men are obliged to organize into forms of society for mutual achievement, to accomplish collectively what they realize they cannot do singly. Consequently, the basic motive for the formation of society is *utilitarian*, the advantage of the individual. Notwithstanding some contemporary ideologies, society is a construct for man, not man for it. It is true, as some modern philosophers have proclaimed, that society makes possible the fuller personality of the individual. Only as man participates in society does the self expand by the demands which are made upon it. Yet society must be but the vehicle for man, not his final end.

The laws which society enacts emerge principally from customs. The basis of American common law, for example, is the principles founded upon early English customs. In their particular environment, their way of living and behavior, men have to accept certain conditions as constituting the "good." This "good" is not only defined in terms of moral or religious precepts but in benefits to the individual. Most often what seems to be the most efficient and beneficial is declared to be the good, the *right*. What satisfies the sense of justice of a people—that is, what appears to them as the mean between two extremes of conduct—is selected as the preference. It is followed as a custom and finally becomes a law of society. In effect, law is the enforcement of a stipulated practice or principle which the governing power of society wishes to perpetuate.

What, then, is the criminal? He is the one who violates the prescribed laws of society. The criminal, from the psychological point of view, is not doing wrong personally; that is, he does not consider his acts as criminal. The criminal always does what he thinks is best for himself. He will not wilfully work against his own interests. He is, however, the anti-social, because he puts his

personal interests above the aim of society which is the welfare of all people. The thief steals because what he acquires is to his personal benefit. To do so is, psychologically, wholly right from a personal point of view because it is to his personal, but limited, advantage. To the individual, then, he has committed no personal crime, even though he may be quite aware that society considers it as such. He has, in his own thinking, only violated what others want him to do or not do and which they have declared to be law.

It is obvious that each individual will try to advance his own interests, exercise his own powers to the fullest for his own gain. If all persons were permitted to do so, society would be nonexistent. What the criminal does not realize is that a just society protects him in more ways than it restricts him.

Revolutions and anarchy have occurred when society enacts and enforces laws which too greatly restrict the liberty and powers of the individual and tend to enslave him. In other words, society then no longer functions for the welfare of the individual but for his exploitation. Under such conditions, the intelligent citizen considers that his inalienable right as a human being has been infringed upon. His rebellion, in the technical sense, is a crime because he has violated the laws of organized society. He, however, is not a real anti-social but rather one desirous of reforming society.

In so-called democratic society, the people extend the power to it to legislate laws for their own self-government. The law makers have full power to enact any laws governing the conduct of the people that will not abridge the rights of the citizens which, under that government, they have reserved for themselves. Consequently, a person *observing* such laws of society, of the state, is never a criminal, no matter what his conduct may be like. A person, for example, may be exceedingly unethical and unfair in his relation with others. He may lie, he may use vile profanity, he may lead a dissolute life but, if he is living within the pale of the law, he is not a criminal in the legal sense of the word.

There are, of course, other mandates which men recognize in addition to the laws of society. There are Cosmic laws and those of nature, the moral laws or codes and social

customs, as good manners and the like. One can be a criminal in the sense that he violates these things. There are, for further example, the laws of health. These may be recognized in dietary provisions, in the laws of physiology and related sciences concerning man's physical well-being. If one abuses the body through wrong eating and dangerous habits of living, use of narcotics, excessive drinking of alcoholic beverages and smoking, he becomes a criminal *against nature*. Some societies do not incorporate such health laws into legal statutes unless, in their opinion, the welfare of the whole people is concerned.

The wrongful use of narcotics is an example of where the violation of the personal health of the individual is made a legal crime as well. The reasons for this are obvious. The prohibition of the sale of liquor has been and is made by some governments a law. The same premise applies to alcoholic beverages being injurious to the health of the citizenry. Public opposition has frequently repealed such a law, the conflict being whether such drinking was but a *personal crime* in a strictly moral or religious sense or whether it was actually a detriment to society generally.

If alcohol taken as a beverage even in a moderate form would be injurious to society, then logically its prohibition by society would be unquestioned by intelligent, just persons. Medical authorities and others, however, aside from the moral point of view, have contended that moderation in such drinking is not injurious. Thus arises the conflict about such laws.

The individual, then, may commit many abuses of nature, even of Cosmic principles, for which he has no responsibility to society—only to the Cosmic and his own conscience. Society is reluctant to interfere, unless there is a consensus of opinion that such behavior is detrimental to the people collectively. If this attitude is not taken, then we have a tyrannical society. For example, in some nations today there is a prohibition of certain activities of all other religions except that of Roman Catholicism. For other sects to do what is banned by those governments is illegal according to their laws. In such we have an example of the arbitrary infringement of the inalienable rights of the indi-

vidual by governments with a perverted purpose.

An individual should be permitted to worship his god as he conceives him in the light of his own conscience, so long as he does not interfere with the right of others to do so as well. If his personal conception and practice is Cosmically wrong, his then is a personal Cosmic crime, and only such.—X

Is Speed of Light Ultimate?

A frater now brings to our Forum an interesting subject. "According to Einstein's theory of Relativity, an object of any mass cannot exceed or approach the speed of light. This theory does not seem to tie in with the theory of the expanding universe, in which matter is said to be accelerating away at an ever-increasing speed, as shown by the red shift."

We have briefly in our Forum in the past touched upon the theory of the expanding universe. It will be necessary to do so again in connection with the subject introduced by our frater. Astronomical observations reveal that remote stars and nebulae have the appearance of rushing away from the earth and from each other at terrific speeds. These speeds are calculated to range up to 7200 miles per second! It is estimated that these receding masses are traveling at speeds, generally speaking, which are in proportion to their distance from us. The greater the distance, the greater the acceleration. For example, a nebula that is at a distance of 10 million light years from earth will, according to the calculations, have attained a speed of 900 miles per second.

In tracing backward the course of the nebulae speeding away from us, it would appear that at one time they all congregated in the immediate region of our sun. At the distance at which such are now estimated to be and their assumed speed, it is only "a few thousand million years ago" when they were neighbors of the sun. If this theory be right, then we are "living in an expanding universe." Further, this expansion began in the relatively recent astronomical time of a few thousand million years ago.

The speeds assigned to these receding Cosmic bodies, nebulae, are not absolute. They cannot be directly measured. The speeds are deduced by what is known as the

Doppler principle, or more popularly, the red shift. For example, the sound of a whistle of a railway locomotive that is going away from us is deeper in pitch. As a locomotive approaches us, the pitch rises. According to the Doppler principle, as a locomotive approaches, the waves of sound crowd in upon each other. In other words, the ear hears more waves per second. This increases the pitch of the sound. As the locomotive speeds away, the ear hears fewer waves per second and the pitch is lower. The same principle is applied to light emitted by a receding body. The light is reddened by the recession of the nebula. The more distant, the redder is the color of the light emitted.

This determination is accomplished by an examination of the spectral lines of the receding body. This means observing at what end of the spectrum of light the waves of the particular body fall. When the nebulae are receding from earth, the waves of light are apparently spread farther apart. Their lengths are greater; "the dark lines are displaced toward the red end of the spectrum." It is from this action that the term *red shift* originates. The study of these spectral lines determines also the speed of the object.

However, there are nebulae that are redder than they should be for their apparent distance. There are also other factors which cause redness of celestial bodies and, therefore, cause some doubt to be cast upon the application of the Doppler principle to remote nebulae. "Some stars have a light which reddens in a mysterious way." A noted astrophysicist, De Sitter, postulates a theory of the nature of the universe. In this he contends that distance alone produces the reddening of light; that is, it is not due to the receding of a mass. Still another physicist contends that the gravitational pull of nebulae and stars on light passing near causes deflection and the reddening in color.

Dr. Arthur Compton, a noted authority on cosmic rays, has shown that radiation is deflected and reddened when it encounters electrons in space. Further, when radiation in space interacts with stars and other matter, it is duplicated and reddened. Another puzzling observation in connection with the theory of the expanding universe is the example of our nearest nebula. The nearest nebula is growing *bluer*. Light is only made bluer by an actual physical approach. This

would mean that the nearest nebula is approaching rather than receding.

What causes this expansion of the Universe? This theory is greatly dependent upon Einstein's postulations which we will not consider further at this time. However, at incredible distances in space, "masses appear to exert a repulsive force even greater than the attractive force of gravitation." There is therefore the hypothesis that at some remote time the older nebulae, those that have been receding longer, will be blocked by the compression of their own radiation. In other words, it is contended that these masses move rapidly through space emitting the greatest radiation of energy ahead of them. This radiation will then become so compressed as to cause these bodies to be retarded and to eventually come to a relative rest.

Light is the greatest speed of which man has knowledge. It is estimated to travel at 186,000 miles per second! It is a vital factor in the determination of space-time relationships. Objects moving at varying speeds change their mass and their dimension, according to the theory of Einstein's Relativity. This concept has subsequently been proved in various simple ways. The measured length of a yardstick becomes shorter, if it be given a velocity in a direction along the line of its length. Simply put, if a yardstick is moved rapidly enough along the plane or direction of its length, it will shorten in proportion to the velocity.

This shortening effect only becomes appreciable when the velocity approaches the speed of light. For example, at only 30 miles per hour velocity of an object, the amount of apparent shortening is 1 ten-million-millionths of 1 percent. But at a speed of half that of light, or 93,000 miles per second, the apparent shortening of an object is 13.5 percent. At 186,000 miles per second, the speed of light, there is a 100 percent shortening! This means that at the speed of light the mass becomes infinite; it has no nature to us. Its length contracts to zero.

Further, the clock stands still at the speed of light. Our time is measured in the frame of the passing of light from apparently moving cosmic bodies. If a mass attains the speed of light, then there is no passing of time. There is no relative frame for contrast. In other words, we have no reference-

body for the telling of time. As Einstein has said, "Every reference-body has its own particular time; unless we are told the reference-body to which the statement of time refers, there is no meaning in a statement of the time of an event."

Walter Kaufman, noted German physicist in the early part of the century, found that the mass of an electron could be changed if its velocity were sufficiently increased. But the ratio of the apparent mass when moving to the stationary mass depends upon "the velocity of the electron and that of light." The velocity of the light acted as *limiting value*.

It is generally held in the realm of physics today that a "speed exceeding that of light is physically impossible." The masses that we perceive as matter have a radiation velocity lower than that of light. They become a reference-body to light. "At a velocity of the speed of light, the measured length of an object would become zero and its mass infinite—both inconceivably impossible." In fact, the highest velocity with which a material particle of any mass has been found to travel is a *beta* particle from radium C. This velocity is equal to 98/100 of that of light or 182,800 miles per second.

Therefore, the receding bodies of our universe—if they are increasing their velocity—will never attain the speed of light as we know it. If they would, they would no longer have any identifiable form; they would become light itself and infinite.

For further reference to the various theories, postulations, and findings concerning this interesting subject, I give the following few reference works as a bibliography:

Earth, Moon, and Planets,

by Whipple

Nature of the Physical World,

by Eddington

Mysterious Universe, by Jeans

Space, Time, and Relativity,

by Sheldon

It is quite possible that some or all of these books may be found in your public library. There are, of course, numerous other technical works touching upon or going into the subject more extensively.—X

INDEX OF VOLUME XXVII (Comprising the entire Six Issues of the 27th Year)

NOTE—The small letters after the page numbers refer to position on page: a, upper half of first column; b, lower half of first column; c, upper half of second column; d, lower half of second column. Titles of articles are italicized.

A

Abbots, Preceptors, 71a-d
 Absolute, 103b-105a, 134d
Adhesion, Cohesion, Magnetism, 116a-117c
 Adversity, 19b-21a
 Agatharchides, 108d-109b
A Glance at Fundamentals, 83d-87a
 Ahriman, 94b-c
 Akhnaton, 60c
 Alchemists, Rosicrucian:
 Ashmole, 112c
 Boyle, Robert, 112c
 Dee, John, 112c
 Fludd, Robert, 112c
 Locke, John, 112c
 Maier, Michael, 112c
 Newton, Isaac, 112c
 Paracelsus, 112c
 Wren, Christopher, 112c
 Alchemy, 108b-112c
 Alexander, Dr. Rolf, 40d-42d
 Alphabet, Hebrew Cabalistic, 40b
 AMORC:
 Aim of, 15a, 68c-d
 Contributions to, 69a
 Hierarchy, 75d
 Sixth Degree, 20d, 85d
 Spanish-American Section, 43c
 Tradition, 127d
 Ampere, Andre Marie, 117a
 Andrea, Raymond, 79c
Animals? Should We Risk Life For, 66d-68a
 Anthropomorphic Experiences, 30d, 111a
 Appeal, 60a (See also: Prayer)
Appearances, Outward, 82b-83c
Applying the Laws, 107b-107d
A Practical Emotion, Love, 90c-92a
Approach to Health, Rosicrucian, 20c-22c
 Aptitude, 4d-5a (See also: Talent)
 Archives, 70d-71d
Are Persons Possessed of Evil? 94b-95d
Are Sins Forgiven? 124a-125a
Are There Soul Mates? 92a-94b
 Aristotle, 51c, 110c
 Aspirations, 15a
 Astronomic, Life of our Sun, 63b
 Attunement, 76b-77a, 85c
 Aura, 100d-101b, 117b-c, 137d-138a

B

Babylonians, 30b
 Beauty, 135b-136b
 Being, 50a, 90d-92a
Belief, Immortality and, 130b-132a
 Bible, 26d, 27a, 29a, 34b, 98a
 Black Stone, 100c
 Blackwell, H. C., 66c
 Body, Psychic, 138c-d
 Booklets:
 The Eternal Quest, 46a, 69b
 Mastery of Life, 46a, 69b
 The Listener, 53a-b
 Book of Genesis, 98a
 Books:
 Behold the Sign, 40c
 Primitive Culture, 135d
 Rosicrucian Manual, 40c, 117b
 The Golden Bough, 135d

"Unto Thee I Grant," 71c, 129d
 Brahma, 22d
 Brahmanism, 34b
 Brotherhood, 67c
 Buddha, 16b, 95d
 Buddhism, 70d
 Buddhist, 16b

C

Can Opposed Religions Coexist? 15a-16d
Cathedral, Contacting the, 107d-108a
 Cathedral of the Soul, 107d-108a
 Catholic (See: Roman Catholic)
 Causation, 124a
 Cause:
 Adversity, 19d-20c
 Cosmic, 65d
 Dreams, 57a-58b
 Illness, 138b-139c
 Karmic, 123b-125a
 Pain, 22b
 Somatic Sensations, 61a-b
 Vibratory Rate, 47a
 Ceremony, Rosicrucian Initiation, 5d-6a
 Character, 19b-20b
 Christ, 125a
 Christian:
 Bible, 26d, 27a, 29a, 34b, 98a
 Clergyman, 16b
 Sects, 22d, 60d
 Sin, 124b
 Christianity, 60d, 94c, 98a, 100b, 112a
 Churchill, Sir Winston, 10b
 Clement of Alexandria, 109d
 Coconscious Mind (see Mind)
 Code of Ethics, Rosicrucian, 21b
Cohesion, Magnetism, Adhesion, 116a-117c
 Compassion, 67b-68a
 Compensation, Law of, 123a
 Concentration, Power of, 41a-42d
 Conceptualist, 123b-d
 Confidence, 27d-28a
 Conscious Mind (see Mind)
 Consciousness, 2a-4a, 31a-32b, 76c, 88a-89a, 98d-99b, 125b-126b
 Conservation of Matter, Law of, 9a
Contacting the Cathedral, 107d-108a
 Continuity of Life, 131a-b
 Convention, Rosicrucian, 119b
 Corpuscular Theory, 137c
 Cosmic: 18d-20c
 Attunement, 2c-4b
 Consciousness, 3d, 7c-d, 32a-b, 55b-56c
 Force, 19b-c, 29b-c, 31c, 40c-42d, 134d
 Laws, 44b, 50c, 65c-66a, 71c, 90c, 95d, 99a, 118d, 124d
 Mind, 47a, 118c, 132b
 Obligation, 90c
 Principles, 64b-66a, 124c-125a
 Realm 119a-d
 Scheme, 70b, 128a
 Sin, 52a-b
Cosmic Theft, 89b-90c
Cosmic Versus Human Laws, The, 50a-52b
 Creative Force, 11d-13d
 Creeds, Religious, 124b
 Cross, 39d-40b
 Cycle, Incarnation, 118a-119d

D

Damocles, 54a
 Days of Rest (see Sabbath)
 De Oliveira Paulo, José, 3d
 De Sitter, Willem, 139d
 Debussy, Claude, 46c
 Decalogue (see Commandments, Ten)
Defense Against Catholicism, 62b-63b
 Deity (see God)
Delusion of Black Magic, 103a-105a
Demonstrating the Principles, 41d-42a
 Desires, 26a-28a
Destiny is Near, Our, 77d-79c
 Di Castellammare, Giuseppe Cassara, 3d
 Dictatorship, 126d-127a
 Disassociation (see Hypnosis)
 Diseases, occurrence, 78c
Dissatisfaction, 31b-32a
 Divine: 59a
 Being, 57d
 Forgiveness, 30c
 Goodness, 58d
 Guidance, 62c
 Light, 89d
 Mind, 8a
Do We Evolve? 87c-89b
Do You Want Help? 80c-82c
Does Reading Relax? 114a-115c
Does the Soul Enter at Birth? 55d-56c
Does the Universe Expand? 54b-55c
Donations Are Used, How, 127d-130a
 Doppler's principle, 55a, 139c-d
 Dreams, 101c-102a
 Duality, 15d-17b, 66a

E

Eddington, Sir Arthur Stanley, 52a, 140d
 Education, 2b, 52d
 Egypt, ancient, 112a-c
 Einstein, Albert, 52a, 116c, 139a, 140a
 Emotion, 21b-c, 134c-135a
Environment, Time and, 21d-23d
 Epicureans, 43b
 Epicurus, 58b-c
 Escapists, 54a
 Eschatology, 35c, 36a
 Eugenics, 98a
 Evil, definition, 58c-d
Evil, Human Freedom and, 57d-62b
 Evolution: 16d-17b, 87c-89b
 Mystical, 89b-90d
Evolution of God, The, 44d-46c
Evolve? Do We, 87c-89b
Exemption from Responsibility, 32c-33d
 Exercises:
 Eye, 5d
 Projection, 39c
 Rosicrucian, 39d-40b
 Visualization, 105b-c
 Expanding Universe, Theory of, 54b-55c, 139a
 Experiment, definition, 39b
Experiments, How to Conduct, 39a-40c
Explanations, Importance of, 56c-57d
 Eye: 44b-c, 122b
 Exercise, 5d
 Ezekiel, 95b

F

Fatalism, 8c-10a
 Farran, Ruth, 65a-66a
 Photograph, 49
Fear, Why People, 79c-80c
 Films, 2d, 129c
Finding the Answer, 110a-111d
 Fludd, Robert, 47b

Forbes, B.C., 135b-c

Forces:

 Control of natural, 125a-127d
 Cosmic, 13c, 105c
 Superphysical, 83c
 Universal, 38b
 Franklin, Benjamin, 46c
 Freud, Sigmund, 117c
Frustration, The Age of, 26a-28a

G

Genesis, 29d, 30a
 Germany, 3d, 113d
 God, 13b, 17d-19d, 28d, 30c-31a, 33d, 35c, 38a, 44d-46c, 52d, 57c, 58c-62b, 100a, 125b, 126a
God, The Evolution of, 44d-46c
 Goethe, Johann Wolfgang, 87d
 Goodness:
 Definition, 137d
 Divine, 58d
 Value, 59d-60b
 Graphology, 117b-118d
 Greece, ancient, 112c-113c
 Guesdon, Jeanne, 41b-c

H

Handwriting Analysis, 117b-118d
 Happiness, 32b-c
 H-bomb, 124a
 Healing:
 Absent, 68b-69c
 Spiritual, 38a
 Hebrews, 93d-95d
Help? Do You Want, 80c-82c
 Hetaerae, 113a
 Hinduism, 87b
How Donations Are Used, 127d-130a
How to Conduct Experiments, 39a-40c
Human Freedom and Evil, 57d-62b
 Hypnosis, 42c, 77b, 132a-b

I

I? What Am, 38a-39a
 Idealism, 35c
 Immortality, 37b
Immunity, Psychic, 130d-132d
Importance of Explanations, 56c-57d
 India, 92d-93d, 112c
Insemination, Artificial, 98a-100a
 Interlude, conscious, 38c
 Intolerance, 91b
 Intuition: 78d, 111d
 Processes, 70a-d
Intuition Always Helpful? Is, 69d-71d
Is Intuition Always Helpful? 69d-71d
Is Morality Declining? 52b-54b
Is Speed of Light Ultimate? 139a-140d
 Italy, 3d, 113d

J

Jainism, 67b
 Jeans, Sir James, 52a, 55a, 140d
 Jefferson, Thomas, 46d
 Jesus, 88d, 89d, 119b
 Joad, C. M. E., 18c
 Joan of Arc, 69d, 71c
 Jung, Carl Gustav, 117c

K

Kant, Immanuel, 45b
 Karma, 36c, 85a
 Kaufman, Walter, 140c
 Kingsley, Charles, 37c
 Knowledge, intuitive, 70d
 Koran, 42a
 Kowron, Stefan, 130b

L

Lack, Attracting What We, 107a-108d
 Laws:
 Cosmic, 30d, 108c, 125c
 Mosaic, 11a
 Self-evident, 39d
 Lesbos, Island of, 113b
 Lewis, H. Spencer, 42c, 81a, 104b-105a, 107a, 118d
 Lewis, Ralph M., 3d, 28a, 41c, 52b, 65c, 75d, 100a, 123d
 Life, 17a, 109b
 Natural creation, 99b
 Vital Life Force, 109b
 Light, speed, 140a
Light Ultimate? Is Speed of, 139a-140d
Lives Deceit? Are Our, 8c-10a
 London Conclave, 2d
 Lyons, Alice, 103a
 Lyons, Theodore H., 102b-103a, Photograph, 97

M

Magi, Ancient Order, 63c
Magic, 82c-85b
 Magic, definition, 83c
Magic, Delusion of Black, 103a-105a
Marriage and Membership, 90d-92c
 Mass, ceremony, 84a
Masters, Cosmic, 6b-8b
 Materialism, 125b, 134b
Matter Animate? What Makes, 108d-110a
Meaning of Tolerance, The, 20a-21d
Members? Were They, 46c-47d
Membership, Marriage and, 90d-92c
 Messiah (see Jesus)
 Metaphysics, 34d-35b, 52d
 Mind: 33d-38a, 136a-b
 Cosmic, 12a-13a, 44d
 Divine, 8a, 125c
 Peace, 28d
 Universal, 46a-b, 89c
Mind, and Soul, Body, 33d-38a
 Miracles, 90b, 131a-b
 Mission, Sri Ramakrishna, 93b
 Mohammed, 88d
 Monotheism, 45d
Morality Declining? Is, 52b-54b
 Moses, 88d, 89d
 Moslems, 93d, 95d
 Mt. Wilson Observatory, 54c
 Moura, Maria, 3d
 Mueller, Wilhelm Friedrich, 3d
 Mujaji III, Rain Queen, 112b
 Murphy, Dr. Gardner, 65d
 Museum, British, 95a
 Museum, Roerich, 65c

N

Nature, definition, 125d
Nature? Will Man Control, 125a-127d
 Neanderthal Man, 88a
 Nebulae, 54c-55c, 139a-140d
 Nervous system, sympathetic, 5a
 Newton, Isaac, 46c
Nirvana and Cosmic Attunement, 66a-68a
 Nonconformist (see Radical)
 Norris, William, 130c
 Nous, 56a, 109a-c
Nuclear Tests, 123d-124d

O

Object, The Subject and the, 15d-17b
Objectors, Conscientious, 118d-119d
 Observation, 106c

Our Destiny is Near, 77d-79c
Our Personal Crimes, 137b-139a
 Overpopulation, 11c

P

Parapsychology, 131c-d
 Parinirvana, 66d-67d
 Patell, Dhanjishaw D., 92c-93d
 Photograph, 73
 Peoples:
 Ancient, 112a-113d
 Primitive, 98b, 103d, 112a-b, 131b-c
 Pericles, 113a
 Personality:
 Facets, 75b-c
 Seat, 37a
 Soul, 56a, 59a-b, 62b, 63d
 Standards, 74a-b
Personality, This Issue's, 4a-c, 40d-41d, 65a-66a, 92c-93d, 102b-103a, 130a-d
 Phenomena:
 Cosmic, 38b, 45a
 Objective, 34d
 Psychic, 42d
Philosophers? Were There Women, 112a-114a
 Philosophy, original meaning, 35b
 Photographs:
 Bernard, Raymond, October 1957
 Brettoner, Barrie, June 1958
 Farran, Ruth, December 1957
 Lyons, Theodore L., April 1958
 Patell, Dhanjishaw, February 1958
 Souza, Ted, August 1957
Planets, Attunement with the, 13d-15d
 Plato, 37a, 50c, 60b, 87d, 88d, 113a
 Polytheism, 45d
 Prayer, 84d-85a
 Press:
 American, 54a
 European, 54a
Principles, Demonstrating the, 41d-42a
 Prognostication, rites, 103d-104b
 Projection, 42d
 Pronaos, Bombay, 93c
 Psychic:
 Body, 76b-c
 Centers, 5a
 Definitions, 131c-132a
 Impulses, 4d-6b
 Phenomena, 43d
 Self, 8a, 70c
 Sight, development, 5c-6a
Psychic Immunity, 130d-132d
Psychic Sight, 4c-6b
Psychic States? What Are, 75d-77c
 Psychoanalysis, 28b
 Pythagoras, 88d

Q

Qualities, Admirable Human, 74a-75d

R

Radhakrishnan, 67d
 Radical, definition, 50b
 Rain making, 126b-c
Reading Relax? Does, 114a-115c
Reading, Television Versus, 115d-117b
Realms of Being, 17b-19d
Reconstruction of Society, 50a-52b
Records, The Akashic, 11d-13d
 Relativity, Theory of, 139a, 140a
 Religion: 35c, 51a-c, 94c, 125b-d
 Zoroastrian, 92d
 Renaissance, 113d
Rendering Cosmic Assistance, 68b-69d

Responsibility, Exemption from, 32c-33d

Roimer, Albin, 3b

Rome, ancient, 113c

Rosicrucian:

Activities, 2a-3d, 128c-129d

Colombes, 113b

Convention, 3b

Council of Solace, 81a-82c, 127d, 128b-c

Digest, 2c, 6d, 41b, 65d, 112b, 128a, 129b

Dignity, 69a-c

Egyptian Museum, 128d

El Rosacruz, 129b

Exercises, 5d, 39c-40b

Experimentation, 39c

Forum, 3b, 6d, 21d, 77b

La Rose-Croix, 129b

Membership, 33b-33d, 47c

Order, 62d-63b, 91c, 100c

Order, France, 40d-41d

Park, 126b, 129c-d

Perfect, definition, 36a

Philosophy, 35b, 82d, 131d

Planetarium, 129a

Principles, 109a

Revenue, 127d-128b

Science Museum, 129a

Supply Bureau, 105a, 127d, 128b

Taxes, 128a-b

Teachings, 12a, 39b-c, 40a, 42d, 56c, 71c, 76b, 79b,

82d, 109d, 125c, 133a

Technical Department, 129b-c

Terminology, 36d

Torch bearers, 93d

Rosicrucian Sunshine Circle, 100a-101a

S

Sabbath? What is the True, 93d-95d

St. Jerome, 113c

St. Paul, 78d-79a

Sappho, 113b-c

Seeing Cosmic Attunement, 101b-102a

Self:

Consciousness, 63d

Physical, 42a-43c

Psychic, 8a, 70c

True, 39a

Self, Transference of the Physical, 42a-43c

Seneca, 95c

Sheldon, H. Horton, 140d

Sight, Psychic, 4c-6b

Skepticism, 75c

Society:

Crimes against, 137b-138d

Individual's part, 51b-d

Laws, 137d

Materialistic, 53b

Moral practices, 52c

Moral precepts, 74b-75d

Women's position, 112a-114a

Society, Reconstruction of, 50a-52b

Socrates, 59d, 60b, 88d

Soul: 33d-38a, 56a, 59a-b, 62b, 63d

Cathedral of the, 6c

Development, 10b-11c

Entry at birth, 55d-56c

Personality, 55d, 56b, 75a

Universal, 38a

Soul, Body, Mind, and, 33d-38a

Soul Development, Birth Control and, 10b-11c

Soul Enter at Birth? Does the, 55d-56c

Souza, Ted, 4a-c

Photograph, 1

Spectrum: 43c-44a, 55a-c

Cosmic, 132d

Spinoza, Baruch, 46b-d

Strontium-90, 124a-d

Studios, Wadia Movietone, 93b

Subject and the Object, The, 15d-17b

Subliminal Suggestions in Advertising, 122a-123d

Success, Visualizing for, 105b-106d

Sufis, 42a-b

Sunshine Circle, Havana, 100d

Sunshine Circle, Rosicrucian, 100a-101a

Supernatural, 17c-18a

Superstition, 94c, 104b

Symposium, international, 3a

T

Tao:

Definition, 86c

Steps to, 87a

Taoism and the Akashic Records, 85b-87c

Taoism, origin, 86b

Teleology, 35c

Telepathy, 133a

Television Versus Reading, 115d-117b

Tests, Nuclear, 123d-124d

Thales, 88d

This Issue's Personality, 4a-c, 40d-41d, 65a-66a, 92c-

93d, 102b-103a, 130a-d

Thought, Creative, 133a-135c

Time and Environment, 21d-23d

Tolerance, The Meaning of, 20a-21d

Trances, 132c-d

Transcendence-immanence relationship, 18c-19d

Transference of the Physical Self, 42a-43c

Transition, 8b-10a

Triangle, Law of, 70d

Trinity, Egyptian, 112a

U

Universe Expand? Does the, 54b-55c

University, Columbia, 65b-d

University of Minnesota, 102b

Unselfishness, 75b

V

Value of Confession, 28b-31a

Vishnu, 89d

Vision: 122a-123a

Color, 43d-44d

Photopic (daylight), 44c

Scotopic (twilight), 44c

Visualization, 105b-106d

Visualizing for Success, 105b-106d

Vital Life Force, 109b

Vitalism, 134b

Von Leibnitz, Gottfried, 46c

W

Were There Women Philosophers? 112a-114a

Were They Members? 46c-47d

What Am I? 38a-39a

What Are Psychic States? 75d-77c

What is an Avatar? 89b-90d

What is Color Blindness? 43c-44d

What is the True Sabbath? 93d-95d

What Makes Matter Animate? 108d-110a

Whipple, Fred Lawrence, 140d

Why People Fear, 79c-80c

Will, 26a

Will Man Control Nature? 125a-127d

Women:

Position in society, 112a-114a

Z

Zoroaster, 88d, 89d

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CLIFFORD C. ABRAHAMS, F. R. C.
Grand Councilor of AMORC for the Caribbean Area

Greetings!



AGGRESSION AND ADJUSTMENT

Dear Fratres and Sorores:

Aggression most often suggests the promotion of personal interests, a thrust in one's own behalf without regard for the rights and welfare of others. Psychologically, aggression is an instinctive drive for the furtherance of self. It is the motivation to satisfy the natural inclinations, the desires, of one's own being. Every individual who has attained success, the realization of an ideal or the satisfactory culmination of an enterprise, has been aggressive. Society admires and, in fact, has nearly made a virtue of *ambition*. Yet ambition, when converted from a mere dream or wish into a deed, must become aggressive.

The active human being is constantly brought into a state of unavoidable conflict. We are in continual conflict with the forces of *nature*; with elements of our *environment*; with our *fellow-humans*; and always in some manner with *our own selves*. Every producer of food, as the farmer or grower, knows of the perpetual war in which he is precipitated in combatting weather and insects. The manufacturer, retailer and general businessman, is confronted with the economic cycles of his society, his environment. In a contracting world, we are aware of the aggression and hostility created by our fellow-humans, whose interests and ideals are different from our own. Further, each of us, as well, is conscious of the conflicts of self, of doubts, anxieties, and frustrations.

To succumb to these conditions, to retreat or to avoid coming to grips with any or all of them, would mean abject personal failure. It would likewise mean the deterioration of society. Fortunately, our innate desires, organic and mental, are strong motivations. They impel us toward an end which we conceive as being progressive and satisfying. We are thus aggressive, we thrust forward, encroaching upon circumstances which disrupt the *status quo* of another or others. A student in college who strives for a single scholarship cannot be troubled in conscience that, if he wins it, some other person may

be deprived of the opportunity. An employee can have no remorse when he has so conducted himself that he has won the approval of his employer and gained a promotion over his associates. Life, biologically and sociologically, is competitive. Without such competitive aggression, there is no survival.

The continued existence of society is dependent upon the co-operation of its members for their mutual advantage. If every individual were to pursue a personal course at all times solely for his own personal interests, the purpose of society would be defeated. In fact, the individual would then lose advantages which he could not acquire by his own efforts exclusively. A society thus, in accordance with its culture and general level of intelligence, establishes certain standards, moral, ethical, and legal, to preserve itself as an entity. These are imposed on the individual.

The proscriptions of society become restrictions upon the functioning of the individual's aggressive spirit. Society, generally, in principle, inveighs against and prohibits an aggressiveness that would violate the personal security and property rights of others. To use a simple analogy, two players are permitted to race after a ball but, when one gains it, the other is not permitted to seize it from him.

In many individuals, aggressiveness would never amount to trenchant conduct. Only under great emotional stress would many persons ever thrust their desires and ambitions upon others to the injury of the latter. But unfortunately this degree of self-discipline does not exist in all persons. Aggression, therefore, must be channelized; in other words, the conflicts in life must be confined to rules.

Intelligent *adjustment* in an advanced society becomes an excellent substitute for unbridled primitive aggression. It is not that this adjustment actually supplants aggression. There is and must always be the motivation to thrust forward and surmount obstacles which man sees confronting him

and compelling the adjustment. The adjustment is a function resorted to in place of certain otherwise aggressive behavior which society would condemn. Instead of plowing down the middle of the field like an infuriated bull with head lowered and destroying everything in one's way, the individual weaves, turns and alters, his course as may be necessary. He eventually attains the same objective, perhaps a little later, but without incurring the wrath of society.

A straight line is not always the best course between two points in life. The unthinking person experiences a desire and then looks about for that which will represent its satisfaction. He next drives in the direction of that end. He struggles with and pushes against all obstacles and conditions that seem to impede him. In fact, opposition and frustrations in getting to an objective excite the desire and heighten the aggressive spirit. Psychologically, this is a very important and necessary factor of our being. If opposition were to dampen or diminish our desires, we would never achieve. Under such circumstances man, if he survived at all, would perhaps still be living an arboreal existence.

Adjustment does not lessen the aggressive spirit. Rather, it evaluates the approach to an objective. Instead of just looking ahead to the goal, adjustment causes one to consider the circumstances and conditions that lie between it, the individual, and the present moment. It causes the individual to build and create ways to bring about the climax progressively by negotiation and compromise at times.

One is reminded of the psychological tests conducted with a chimpanzee, where a banana was suspended over the primate's head. The fruit was so placed that the chimpanzee could not reach it by stretching for it. In the same room in one corner were two wooden boxes which the chimpanzee ignored. The primate leaped, time after time, for the banana and could not reach it. Its blind

aggressiveness drove it to what seemed the shortest course, that is, jumping up from where it stood. Finally, the chimpanzee became tired. The futile effort, however, had not diminished the natural desire for the fruit. Adjustment then entered in. The primate looked at the boxes in the corner of its cage upon which it had often climbed in play. It walked over to one box and dragged it beneath the banana and climbed on it. The box was not high enough for the banana to be reached. After some surmising and experimentation, the primate placed the second box on top of the first and then climbed on the stack and obtained the fruit.

The error often made by society today is the imposing of too great a restriction upon the individual. The aggressive spirit cannot be completely immured or extirpated. It must at least be allowed adjustment. If not, it will throw off all inhibitions and resort to primitive savage behavior, resulting in brutality. Before we condemn the aggressive attitude of certain nations in our time in overthrowing their own governments and uniting themselves into a federation of states which seem hostile to the rest of the world, let us consider the impositions which may have been put upon them, as history often reveals. How have they been exploited by the more powerful nations? Have their people's personal ambitions been curtailed in past decades or centuries to a point where the achievement of a better standard of living may not have been possible? Have their resources been utilized by other nations to little advantage to themselves?

It is true that some such small nations may be the naive tools of systems of ideology which wish to exploit them and are purposely inciting them. However, if they previously had been given co-operation for internal adjustment by the sovereign states that now call them *aggressive*, the present trend of events would probably never have occurred.

Fraternally,
RALPH M. LEWIS, Imperator.

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This Issue's Personality

It often takes time and maturity of mind before one's restlessness of spirit can be properly and personally interpreted. Before the arrival at that point of self-analysis, it may seem to one that quietude can only be attained by physical reorientation, that is, travelling from one place to another. Simultaneously, one may indulge in a series of diverse interests hoping to find in them the satisfaction that will bring to rest the inner turbulence.

Frater Clifford C. Abrahams of Port-au-Prince, Haiti, was one who sought desperately to find himself. This restlessness of spirit began with Frater Abrahams at an early age. He was born at St. Andrews, Jamaica, British West Indies, September 6, 1909. After completing his early schooling there, he took special courses in business and accounting. When he was but seventeen years of age, he left his native land and decided to establish himself in Port-au-Prince, Haiti. There was the belief that probably this physical change, this new environment, would bring him something, he did not know just what, that would give to life what he vaguely sought from it.

Although Frater Abrahams had been born in the Episcopalian faith, his restlessness of spirit caused a mental search for satisfying truth. At sixteen years of age, he affiliated with the Roman Catholic Church, though still sincerely searching. Frater Abrahams was destined to make Haiti his home. As a young man, he worked with several business concerns in various capacities—cashier, salesman, and chief clerk. In the meantime he devoted himself to the study of law and finally became an attorney.

In 1950 Frater Abrahams ventured to establish his own wholesale and commission firm, dealing in pharmaceutical and medical products from well-known American and European manufacturers. Evident success in business still left an emotional and intellectual void which the frater tried to fill with prolific reading of works on mysticism, philosophy, and historical subjects. Religious dogmatic creeds and tenets provided no lasting satisfaction.

One day a member-friend loaned him the *Rosicrucian Digest*. This became the "open sesame." There was immediate response on

Frater Abrahams' part to its contents. It led him to the portals of the Rosicrucian Order, AMORC, and he crossed its threshold in 1941. Since then Frater Abrahams has been an ardent student of the Rosicrucian teachings. He says: "... from which I acquired satisfying answers to the burning questions of Whence? Whither? and Why? Most of all, I know an inner peace that I have never previously experienced."

Frater Abrahams, having found his mission, actively participated in Rosicrucian functions in Port-au-Prince. He was one of the organizers of the Martinez de Pasqually Lodge of AMORC in his city. He served as its Secretary for the years 1954-55. He finally became Master of this Rosicrucian body in 1957. He has twice visited Rosicrucian Park in San Jose, and studied for one term at the Rose-Croix University. In 1957 he was duly appointed, by the Grand Master, to the honorable and important position of Grand Councilor of AMORC for the Caribbean area.

Frater Abrahams is married and has five children. His oldest son, he proudly proclaims, is the present Treasurer of the Martinez de Pasqually Lodge of the Order. His youngest daughter is now a Colombe.

Frater Clifford Abrahams has allowed the activities of the Rosicrucian Order to deeply penetrate his life and has found the experience a fruitful and beneficial one.—X

The Psychic World

Only two of our peripheral senses have a quality in common. Both sight and touch provide sensations that give rise to the ideas of *form* and *dimension*. As for the other senses, each is a world of its own. Certainly the mental images established by smell have no correspondence in ideas to those of sound. If, for example, one person can hear but not smell and another person can smell but not hear, it would be extremely difficult for them to communicate about the experiences of these two respective senses. Yet both types of sensations are of the objective consciousness.

The psychic realm constitutes octaves or levels of the same stream of consciousness to which our peripheral or receptor senses respond. The psychic is that aspect of consciousness which responds to or is attuned to variations of vibratory energy of a higher

frequency than that of the physical senses. The psychic consciousness is no more dissociated from what is termed the consciousness of the objective and subjective mind than are hearing and smell unrelated to the objective mind, just because they are different in function. The functions of the organs of hearing and smell are dissimilar. They give rise to unlike sensations but such sensations occur in the *same* stream of consciousness. The psychic has its particular organs, its glands, centers, and nervous system. The sensations which they produce are unlike those produced by our receptor senses but they have their seat in the same single stream of consciousness.

We may use the analogy of light for better understanding of this point. Infrared light is of such wave bands, rate of vibrations, that it is not discernible by the naked eye. Nevertheless, it is of the energy of which light consists. It is characteristic of the human mind to conceive as separate all phenomena whose impressions appear as distinct to it. We often fail to realize that there may be a continuity of the nature or substance of something, even though its function is different. It is only in recent years, for further example, that Einstein has established the fact that mass and energy are but two different aspects of the same fundamental quality. For example, the mass or matter could be called the objective; and energy, because its manifestation is quite different, could be called the psychic.

The word *psychic* is but a designation of a different manifestation of a Cosmic energy in our united stream of consciousness. It is erroneous to think of psychic as being divine and spiritual in contrast to the experiences of the objective and subjective. The psychic is more infinite in its extent than are the impulses received through the receptor senses, but the psychic is part of the Cosmic keyboard of universal energy in which the world of reality or the material world participates. All vibratory responses to which the human organism responds are basically of Cosmic or divine origin.

A psychic experience is one whose phenomenon is related to the higher levels of consciousness. It is subliminal, that is, it lies beyond or behind those levels of consciousness that respond to the physical world only. The psychic experience stems from our at-

tunement with impulses which are not limited to the finite range of sight, hearing, and so forth. It would appear that such categories as time and space, to which our sense experiences are bound, do not apply to the psychic experience.

From a psychological point of view, even a dream can be said to be of a psychic nature. In other words, psychologically, it is psychic because it is an involuntary mental function, one lying beyond our objective faculties. On the other hand, from the mystical point of view, dreams are not considered a psychic experience. They are thought of as being a mechanistic process of that lower level of consciousness of the so-called subjective mind.

To the mystic and metaphysician, the psychic experience drives its impulse, its stimulus, from a higher order of phenomena. The psychic experience may originate as a transmission from other minds; thus it would be telepathic. However, it may also come from an ecstatic attunement with Cosmic forces and intelligence which lie outside the individual organic being. Succinctly put, one may have a momentary realization of the Absolute, renowned as Cosmic consciousness. The Christian would refer to the same experience as a revelation of an experience of the Christ consciousness.

To realize personally that one has had a psychic experience or has made conscious contact, the phenomenon has to be translated into terms of our sense qualities and associated ideas. We are only capable of thinking of ideas with which we are familiar. Ideas are the bricks that compose the structure of our thought. If one were to discard all the ideas and the sense qualities in which they are framed, such as colors, forms, dimensions, and so forth, his consciousness would be a void.

Whenever we have a sensation it becomes related to some notion that gives it identity to us. For example, there are epicritic sensations, a type of cutaneous reception permitting discrimination between small degrees of sensation, as of heat, cold, and pain. Opposed to these are the protopathic sensations capable of only gross sensory discrimination. There also are somaesthetic sensations; these are realized as a feeling of our own skin. The psychic experiences are translated into variations of these kinds of sensations as well

as those others which are known to us. Psychic experiences are, however, first had in the higher octaves of consciousness and are of a vibratory nature of which as yet we have no specific knowledge. They do, however, when received, produce *harmonics* of their own effects, lower in the scale of consciousness. In other words, they reach down into the subjective level of consciousness. There they become associated with images, ideas, by which we *know* that we have had a psychic experience.

Let us suppose that a psychic experience was had and that there was no corresponding ideation in our subjective consciousness. The psychic level of consciousness would have realization of the experience when our self was functioning at that level; that is, in a psychic state of consciousness we would have the psychic experience, but it would be realized only in sensations discernible to that level of consciousness. If the experience did not transmit its stimuli to the lower level of consciousness and produce sensations there, related to common ideas and qualities of the objective, we would never know we had the experience.

When we have psychic experiences that we realize, they seem to us as either ecstatic feelings, titillations, visual images, as magnificent colors and forms, or perhaps auditory images. The latter would be exquisite music, singing, or perhaps a verbal message. Our objective consciousness has, in such an instance, adapted to the psychic sensations those kinds of images which, in objective experience, though limited, represent to us something of the exalted nature of the psychic. It is, therefore, not proper for one to imagine that his Cosmic experiences in the psychic world will be devoid in consciousness of any imagery or sensations similar to his subjective or objective experiences.

If the psychic experience were to be always unlike anything you had ever otherwise experienced, we repeat, you would not know that you had had it. It is quite probable that we do have numerous psychic experiences of which the psychic or exalted state of consciousness alone is aware. In other words, the stimuli, on some occasions, do not reach down into the subjective to arouse ideas such as we can realize. This probably accounts for other persons at times being aware of our projection of the psychic

self, even though we ourselves have no memory of the experience, no objective realization of it.

The psychic experience, when it is objectively realized, will always conform to what we hold to be the best, the most noble, conduct or thought. The psychic experience will never appear ridiculous, absurd, or contrary to our best reasoning. The psychic is in harmony with the Cosmic forces. It will, therefore, not be contrary to what human intelligence comes to accept as logical and rational. More simply put, in the psychic world your conduct and method of functioning would be orderly, seemingly according to law but, of course, more extensive in its accomplishment.

The individual who believes that, when he enters upon the psychic, he rejects and discards all intelligent purpose, is deceiving himself. In entering upon the psychic, one has a specific purpose in mind, which is in accordance with that level of consciousness and progresses toward it in a rational manner, though, of course, one is not hindered by material obstacles. But the higher intelligence is always *intelligent*; it does not function as a mere caprice or fancy. If the experiences which you have are not construed in a rational way by you, if they have no intelligent meaning to you when realized objectively, they are not psychic and not of the phenomenon of Cosmic consciousness.—X

What Is Positive Thinking?

A soror in Canada addressing our Forum says, "We are exhorted to keep our thinking *positive*. Is this possible? Is it possible for anything or any function to be entirely positive? From the Rosicrucian teachings we gather that each polarity of energy, whether it be positive Vital Life Force or negative Spirit underlying matter, is likewise dual in its polarity. Therefore, I repeat, is it possible for anything to be wholly positive?"

In any consideration of what is positive thinking, which is a rather hackneyed term today, one must first have an understanding of the nature of positive. The positive, aside from the special connotation it has in electricity, is the *pleroma* or *fullness* of a thing or condition. A thing, let us say, is recog-

nized for its particular quality. Its positive state is then the complete representation of all of those elements that compose this quality. It is the absolute assertion of that which is necessary to its nature. We say, for example, that something is *positively* alive. It manifests those qualities basically characteristic of life, such as irritation, assimilation, excretion, and reproduction.

To use an analogy which we have cited on previous occasions, a liquid quart container is positive in its state or condition when it becomes filled. When it has any amount less than its potentiality, its capacity, it is *negative*. The quart container is then not manifesting its potentiality, its true nature. Positive, consequently, is the fullness of a *function* or *quality* of something. When something has no such fullness, it is negative but only in relation to a standard of fullness which has been established for it. A pint is a negative incomplete condition of a quart, but a pint in itself is positive because such is the fullness or capacity of its own nature.

Positive has always been associated with action. Therefore, that which is said to be inactive or inert is a relatively negative state. This definition, however, only applies where the essence or the quality of a thing is considered to be action. Obviously then, its opposite must be inactive. On the other hand, let us use the example of a building. Its ideal state is one of stability or inertness, so its apparent motionlessness in such an example would be its positive condition. If, however, the building eventually reaches a state that its ordinary use produces tremors within it, it then would be said to be in a negative condition. From this we surmise that positive and negative are really terms whose values are not innate but are related to human conceptions.

All thought is an active function. It requires cerebral energy, so consequently, thought is motion. However, because thought is active, we cannot say that it is always positive in its effects. Philosophically, thought may be said to be *positive* when it moves the individual to action. When thought is causative, when it compels one to objectify his ideas in action, it is positive. However, this does not take into consideration any moral or ethical values. In the individual sense, a criminal planning a robbery, which he executes according to plan,

has been positive in his thinking. Military strategists who plan the details of the war which they eventually materialize have thought positively.

When a group of individuals even planned to thwart or obstruct some function or venture, and successfully achieved it, they have thought positively. They have caused, by their thoughts, conditions or things to come into existence. Let us say that two nations engage in war and plan for the defeat of each other. Both are positive in their thinking to the extent that they cause acts to correspond or to participate in the thoughts which they have.

From the mystical and esoteric point of view, a thought is positive not only when it is causative but when it contributes to a certain moral or ethical ideal as well. It must be in harmony with what is interpreted or accepted as being *good*. In this instance, the plans of a criminal or any group seeking to attack the accepted good would be negative. Such a negative is obviously relative to that conceived to be good. There are religious sects who consider the doctrines of rivals as being negative—that is, negative in content to what they hold or believe to be divinely right.

Psychologically, though all thought in itself is active and positive (because it is energy), it may also be *negative* in its effect. Thus if one holds thoughts that inhibit or arrest one's actions necessary for well-being, his thoughts are negative. For further analogy, if one is ill and thinks he will not recover and consequently negates any treatment given him, his thoughts are negative—but they are only negative in their effect, not in thought itself.

It is not true that just positive thought alone is power. All thought is power! It is the application of that power which we normally call *positive* or *negative*. Thought is negative if it nullifies or prevents the attaining of what is conceived to be a desired end.—X

Which Philosophy Is True?

A frater now addresses our Forum. He asks: "A question arises in my mind: Why have so many different philosophies, religions, and varieties of religious experience in the past claimed to have been originated

from a spiritual revelation basis? Why, also, should not all these various philosophies be the same as the Rosicrucian philosophy? What part of these different philosophies can we take as truth? How would we recognize truth when we come face to face with it?"

Most philosophies do not claim a divine revelation as their source unless they are fundamentally of a religious nature. By religious standards, some philosophies are even proclaimed to be atheistic or heretical, so obviously they could not purport to be divinely inspired. Spinoza, actually a religiously intoxicated man, was execrated by the rabbis of his own faith and by Christians alike. Socrates was condemned to death as alienating the thought of the youth from the traditional religious beliefs.

For a religion to have acceptance by the masses, it must be *authoritative*. Religion expounds a way by which man can conform to the will of a god. This means the acceptance of certain doctrines as well as the prescribing to a specific conduct. What gives a religious system or teaching its authority? One man is not accepted as a more spiritual or divine medium than another unless some condition is considered to have brought about such a transformation. Men prate that they have been in communication with the Divine, the Supreme Being; other men, however, are not inclined to accept their statements unless they are accompanied by some evidence of a special gnosis or power. So-called miracles (the application of natural law in an exceptional or unique demonstration) have seemed to substantiate religious founders' claims to a divine revelation. Usually, astute knowledge alone is not sufficient. Many philosophers and astute thinkers have been known to the people and yet such are not accepted, necessarily, as being messiahs or sacrosanct personages.

Fanatical zeal combined with an appealing doctrine causing the individual to resist and survive opposition is often construed as being indicative of a divine power. Once faith in the authority of the religious founder is established, there is little question in the minds of his followers concerning the teachings which he promulgates. Each great religious founder did go through a mystical and psychological experience in which he was illumined by an influx of knowledge that he considered a divine revelation. He

thought of himself as a channel for the light which he had received.

At such a time the self-evident truths, the convincing conception which most often removed previous tortuous and confused thoughts of long standing, brought about a transformation of the personality. The individual was then relieved of discursive thought; his whole concentration was no longer toward an understanding of a previous problem of life but rather now to proclaim its solution. It resulted in *dynamic* action. Enthusiastic conviction is contagious not only in the religious world but even in profane circles. Those who associated with such zealots would be incited by their confidence and the evident power of their personalities. They were thus convinced that the messiah, or founder, had truly been infused with a divine power and irradiation.

All religious *doctrines* come to man directly from men, and, indirectly, from the Divine source. In such instances, the truth is had on faith, the implied authority of the words of the founder, or messiah. However, it is no longer faith but belief when one meditates upon the teaching expounded and comes personally to believe it in the light of his own mind; the religious exponent then has caused the devotee to have a personal religious experience. The enlightenment and understanding are wholly the devotee's own. They have only been engendered by another.

In mysticism, the spiritual understanding is an intimate one. The individual enters into a state of consciousness where he experiences what he interprets as a union with the Absolute or God. The interpretation, the ideation that flows through the consciousness as an after-effect of the experience had during that interval, is construed to be a Cosmic or Divine infusion. The mystic seeks no intermediary, as priest or clergyman. He feels he is equally as capable as any other mortal of invoking divine union—which is the basis of mystical and religious experience. Once the experience is had it becomes its own authority, held to be equivalent to that of any other mortal who makes like claims.

Now the question as to why all philosophies are not alike, or the same as the Rosicrucian teachings. We must, if we are to understand the question clearly, consider the assumption behind it: each philosophy

emphasizes that its concepts are *truth*. Consequently, if what each expounds is truth, how can they vary from one another if each received its knowledge from an Absolute source? In other words, why are they not in agreement?

Let us attempt an answer by asking the question: what is a philosophy? It is a system of beliefs which may or may not be demonstrable and which constitute knowledge to the believer. A system of philosophy begins as an attempt to answer questions about nature, self, and man's relationship to the universe. It is thought that each philosophy will provide the thinker with a happy adjustment to life. Every philosophy is a practical one to the extent that it provides a satisfaction of a kind. If it does not do so it is soon discarded.

One of the principal inquiries of most philosophies has been the nature of *truth*. It is the very substance of philosophy. No matter how a philosophy may define truth, its tenets must be of such character as to provide a reliable dependence and to constitute a knowledge sought. A philosophy may contend, as did that of Plato, that the basic ideas men have in common, which are universal, such as the concepts of justice and beauty, are truth. Since all men have these concepts to some extent, they are said to be innate, implanted in them from a Divine source. Thus, they and other such universal ideas are thought to be truth.

Another philosophy may assert that truth is whatever men come to accept as being *real*. Thus, truth becomes relevant to perception and understanding. If something has an inexorable clarity to the mind, or a reality which is indisputable, it is held to be truth. Belief, then, can make its own truth. It has only to have convincing reality to the mind and be irrevocable.

Many of the doctrines deny *absolute truths*—that there are unchanging elements and conditions existing beyond the human, which in some manner or other man must endeavor to perceive and understand. According to the Rosicrucian philosophy, there is reality, but it has no fixed nature unless we think of its eternal motion and consciousness as such. Over the whole period of human existence, the change of certain phenomena of reality has been so relatively slow that it has a persistence which men come to call

law, and even to think of as *absolute*. Rosicrucians postulate that some such phenomena can be perceived objectively and demonstrated, as in the realm of science. It now has that quality of reality which is truth. A hundred thousand years hence—more or less—such phenomena may so change that what was once conceived as truth would no longer be accepted as such.

In this respect, all philosophies which place any dependence on the human senses will naturally agree on certain persistent experiences as truth. However, with the Rosicrucians and certain other philosophies, knowledge and truth must not be limited to just that which falls into the realm of empirical or objective experience. Abstractions, contemplation about subjects which cannot at the moment be substantiated objectively but which do provide a rational explanation, are also to be accepted as truth. However, they must not be refuted by any empirical proof as, for example, the findings of science. If they are, they must be rejected as truth. To do otherwise would be to deny entirely the experience of the senses.

The fact that several philosophical systems may have abstract truths which they teach and which do not agree with each other, does not prove that any one of them is necessarily wrong. As abstract truths, they are entirely relevant to the human understanding and are to be accepted unless the senses can provide opposing evidence. Since there are no fixed or absolute truths, all experience is relative to the evolving human understanding. One cogent system of philosophy is, therefore, as acceptable as another.

We must, however, reiterate that the fact of their being just *different* ideas had by a school or system of philosophy does not justify them to be claimed as abstract truths. They must not at the time be possible of refutation by fact, though, of course, they may eventually become fact in their own right.

For further explanation, let us say that system *A* and system *B* are both expounding abstract truth, but they are not in agreement. If subsequently *A* can substantiate, that is, demonstrate in a phenomenal way, its truth, and *B* cannot, then what *A* expounds must take preference over *B*. It is, then, a matter of the preponderance of evidence—reason supported by the senses.—X

Is There a Supernatural?

A frater writes: "Does the Rosicrucian Order at the present time claim to have a reliable avenue of knowledge which is not accountable for in naturalistic terms and which reveals a supernaturalistic (taken here to mean not of the space-time-mass order) reality?"

"Briefly, this person has noticed, in studying the theory of knowledge, that the ordinary avenues of learning—as sensory perception and logical reasoning, traditional reports—may lead one to infer a nonphysical reality but do not seem to be capable of confirming the existence of such a reality. And doubt can be cast upon intuitive and extrasensory avenues of knowledge in at least two ways—what they reveal is apparently not publicly verifiable, and human nature is, unfortunately, quite capable of distorting 'impressions' to coincide with emotional or intellectual predilections or to fabricate 'impressions' by use of the imaginative power of the mind."

Succinctly put, the frater desires to know whether that which religion and much of philosophy and mysticism hold to be knowledge is but self-delusion. Since most of their postulations are not apodictical, that is, clearly demonstrable to all other people, what is the basis for contending that they are true?

Almost all religions subscribe to a belief in the supernatural. The term is rather self-explanatory. It connotes a realm or state which transcends the natural, or phenomena having a physical basis. The assumption is that the supernatural is of a quality or condition that lies beyond the capability of human objective perception. The supernatural in religion is generally held to be that not discernible by any of the receptor senses. If such phenomena are said to be so discerned, they are then usually declared to be miracles.

There is the further assumption that there exists *within man* an extension of this proclaimed supernatural, that is, the soul. This soul, then, has its own unique methods of communication with its supernatural source. It can and does realize, it is contended, its infinite or cosmic unity. This unity is experienced as an immanent or indwelling state. The individual, therefore, has experiences which he attributes to a supernatural phenomenon. It is impossible for him, how-

ever, to reduce such experiences or transfer them to a physical category that can be verified by others externally. In other words, the religious experience of the so-called supernatural is a *subjective one*.

It is for this reason that religion stresses *faith*, which as a category is quite epistemologically separate from empirical knowledge or that of the senses. However, time has proved that much which man once attributed to the supernatural definitely falls into the category of the naturalistic and is quite verifiable by the senses. This has been the chief conflict in function between religion and science.

The Rosicrucians do not contend that there is a supernatural. Rather, they speak of a sole reality, *the Cosmic*. The Cosmic is a matrix of all phenomena, that declared to be physical as well as the so-called spiritual and that which falls into the category of the psychical. The distinction is, according to the Rosicrucians, merely in the manner of manifestation and perception of the phenomenon. Those feelings, experiences and impressions which we have and which cannot be objectified, or made "publicly verifiable," are termed *psychical*. They are, however, part of the whole Cosmic energy affecting the nervous systems and levels of consciousness of the human. They are *natural* but of a higher or transcendent order. It is, for analogy, just as that energy which we experience as visual light, infra-red and hertzian waves is of a higher vibratory nature than that of sound, and yet it is of the same basic phenomena of nature as sound.

With the advancement of science, much which is termed *psychical*, or classified as being spiritual, will be found to have a physical relationship. It will be determined that the sensations received are the result of causes acting upon our nervous systems, our brain and our emotions. To a Rosicrucian this does not detract from their significance nor their Cosmic value. In other words, the phenomenon would not be depreciated by being shown to have a physical relationship. For example, it is generally held in many metaphysical and mystical systems of thought that intuitive knowledge is not naturalistic. It is thought to be a transmission of knowledge to the individual from a spiritual or divine realm.

Rosicrucians do not accept this. Rather, they take an intermediate position. They speak of the Supreme Mind or Intelligence or Cosmic as permeating each cell and it is that intelligence which, working through the human brain and nervous systems, produces the ideation which we refer to as intuitive knowledge. The Rosicrucians say that this cell intelligence has a functional effect upon our reasoning, resulting in intuition.

It is not possible, in an objective way, to prove that each cell has infused within it an intelligence which originates in a universal mind. We can, however, in the science of biology, prove that a cell functions according to its specific order, a seemingly inherent purpose which corresponds to intelligent action.

What do we mean by intelligence? Is it not the ability of a living thing to (a) adapt itself readily to new conditions that are to its advantage, and is it not also the ability to (b) reason, to evaluate circumstances and to act according to such evaluation? If we agree to this, then intelligence is not a thing or a substance but rather a function. We can only, then, demonstrate intelligence, prove it a reality, by discerning certain behavior which we attribute to it. Its fundamental causes, however, may be quite concrete. If we perceive in the universe, that portion of it which man can discern, that phenomenon that seems to parallel the qualities of intelligence which we ourselves exhibit, then we have the right to deduce that there is a universal intelligence.

Science resorts to the deductive method also. It has its abstractions and its theories. It does not consider them equal to fact, but it uses them as an incentive, as a point of departure and inquiry to arrive at objective knowledge. The Rosicrucians do not contend that all they experience is verifiable from the materialistic or scientific point of view. Much which to the Rosicrucians is subjective experience or what mysticism relates as being of an elevated plane of consciousness cannot be confirmed along naturalistic lines—at least not yet. But the Rosicrucians teach how the experience may be had. Then they expound a hypothesis, a theory if you will, as to the causal nature of the phenomenon.

However, the Rosicrucians endeavor to eventually substantiate, to prove, their hy-

pothesis so that it is possible of general perception and acceptance. The Rosicrucians likewise contend that certain phenomena cannot be reduced to the five common receptor senses. To use a term borrowed from parapsychology, man has extrasensory powers. Even these have yet to be proved from a material point of view. Such extrasensory powers register impulses, vibrations, that are beyond the octaves to which our other senses respond. Consequently, such experiences can be proved only within the scope of their own means of perception. For a homely analogy, one cannot prove that a certain scent exists by *looking* or *feeling* for it. Each kind of phenomenon exists in the realm of those senses which respond to it.—X

True Nature of Superstitions

A frater addressing our Forum says: "I would like to have explained the principle of cause and effect in relegating such present-day superstitions as 'luck' to where they rightfully belong. There is so much superstitious literature today concerning fortune-telling available on the open market that such beliefs should have their true nature revealed."

Another frater addressing our Forum states: "Are superstition and faith *one and the same*? For instance, a person wears a medallion around his neck to prevent accidents and bring good luck. Is that superstition or faith? A ship or an automobile is blessed. Is the one who sails on the ship, or travels in the automobile, superstitious, or does he have faith in feeling safer? Can sufficient faith be generated from an object of superstition (medallions, etc.) to amount to or bring about creative thinking?"

It is first necessary that we have an understanding of what superstition consists. Psychologically, superstitions all consist of two principal factors: (A) a presumption of the quality and causal nature of a thing or circumstance; (B) the presumption that such a quality or cause is of, or invokes, supernatural powers.

When man is not able to discern the operation, the natural causes through which something occurs, he is inclined to imagine, to presume them. He presumes to make the experience, the phenomenon, explicable to him. The human mind avoids the unknown,

especially if it has a direct influence on the welfare of man, because such is terrifying. The unknown induces a sense of helplessness and insecurity. Therefore, to invent an explanation for the unknown makes possible either a defense against the mystery or a use of the phenomenon in some way.

Ignorance and superstition obviously are related. The first gives rise to the latter. When man does not know or cannot know, he provides his own answers. This, in itself, is commendable. It constitutes a kind of knowledge. It is worthy *belief* if it is sincere, and if it represents the application of reason to the problem. Many of the great thinkers of the past believed things which the advance of knowledge has disproved. But such false knowledge, mistaken knowledge, the result of abstraction and contemplation, is *not* necessarily superstition. Superstition is a mere presumption as to the cause or quality of something. It is but an opinion. It is not the result of rationalizing.

The early cosmologists who, after much deliberation as to the phenomena of night and day, ventured beliefs as to whether the sun moved around the earth, or whether the earth moved around it, were not superstitious. No matter how absurd in the light of modern factual knowledge, most of those theories were not superstitions. They were honest beliefs coming as the consequence of limited observation and personal reflection.

Further, as related, superstition attributes a supernatural relationship to those causes or qualities which it assumes for things. In other words, since an observable bond or nexus cannot be perceived as existing between two things or conditions, an intangible supernatural one is then imagined.

Suppose an individual made a solemn promise to fulfill a certain important duty for another person on a particular day. Subsequently, the individual intentionally avoids fulfilling his obligation. Nevertheless, he is conscious of his violation and this disturbs his conscience considerably. He believes that he has hurt his friend by his default and thinks that in some way he may be punished for it. The next day, then, the one who has defaulted suffers a severe fall with minor but painful injuries. A few days later he loses his wallet and a considerable amount of money. A fortnight later a purchase order he was anticipating, one which would have

brought him a substantial commission, is canceled.

All of these misfortunes are logical; they appear as the result of natural, probable causes. The unusual sequence of such events, however, is impressive. *Why* should they happen with such rapidity, might be the thought of the victim. Immediately, he searches for the cause of that sequence of events at that time. There comes to the fore of his consciousness the willful violation of his promise. He thinks that such a wrong must be compensated for. He imagines that some supernatural, inexplicable bond has tied the conditions together—his violation and his misfortune.

How can gazing at the moon produce insanity? How can tying a string around a wart and then burying the string cause the wart to disappear? Why does walking beneath a ladder bring bad luck? The superstitious cannot explain such beliefs as these in terms of rational causation. Rather, they imagine qualities, supernatural forces, to be causes which are thought to produce the effects. The intelligent person would investigate and try to find an *actual* causal relationship between the act and what was said to follow from it. A superstitious mind is always the ignorant and *unthinking* one, and makes no such investigation.

Faith often becomes aligned with superstition because of its psychological nature. Faith is not a process of rationalization from actual experience. Faith is not even belief in the true sense of the word because it is not the consequence of intelligent and logical abstraction. Faith is reliance upon *implied authority*. We have faith in something because of what it represents or because of what we think it represents. In fact, the very essence of faith is not to question the nature of its implied authority.

The orthodox religionist must accept on faith the dogma of his sect. What is expounded to him is not possible of verification in an evidential or a factual manner. The doctrines of his religion are an *implied authority* which he must accept. That unquestioning *acceptance* is *faith*. Faith is obviously distinct from knowledge.

It is relatively easier to have faith than to have knowledge of something. Faith, alone, is a reliance upon the integrity of what it implies. Obviously, much of such

faith is misplaced. The implied authority does not always exist in just the manner that it is accepted. As for integrity, often it, too, is nonexistent, and then the faithful are but innocent victims of exploitation.

It is far better to substitute *belief* for faith especially where the subject matter is not possible of a critical analysis and of experience. At least, intelligent, free thought about that which is accepted on faith would show the absurdity of much of the latter. When one assigns his reason over to faith in the blind acceptance of it, many superstitions can become associated with the faith. The individual never questions such practices because of their relationship to the conditions of the faith.

To comment specifically on the frater's question: just how can wearing a medallion around the neck prevent accidents and assure good fortune—we would remark that such medallions are phylacteries, amulets. This practice assumes either one of two primitive beliefs:

First, that the object, as a fetish, possesses within itself a supernatural power which it exerts upon the person of the wearer, in this example, protecting him. Second, that the object has a sympathetic bond with an external agency or force that can be invoked for the benefit of the wearer.

Millions of people today have not advanced beyond the first conception, given above, regarding the wearing of a medallion. They actually conceive that the blessing or use of it in a ritual infuses the inanimate object with a divine efficacy. Others do not subscribe to this, and yet they will believe that the medallion because of its being named after or bearing the image of some sacred personage provides the wearer with a kind of invisible bond with the sacred being.

Most of these wearers when presented with such statements as these would deny them. But, why would they otherwise exhibit the explicit dependence upon the medallions? They are not worn as simple symbols having no efficacy in themselves. Rosicrucians, like members of other fraternal orders, also wear emblems, but certainly no special powers or attributes are ascribed to the object in itself; nor do they believe that the object has any relationship or power to invoke supernatural forces. Rosicrucians do not wear their emblems for protection

when traveling, to avoid sickness or accidents when in swimming, boating and the like. They do not fear any break in a supernatural protective force when removing the emblem from their person.

Frankly, much that is held on pure faith should, for one's personal welfare and enlightenment, be scrutinized as to its worth. Not to do so, or the fear to do so, is in itself a superstition.

There is a *psychological* advantage derived by the superstitious in wearing medallions and amulets of a religious nature which represent their sacred personages. In their faith, in their *believing* that the wearing of the medallion gives them a protective influence, their minds are freed from worry; they are given added self-confidence. Inhibitions are removed permitting one to do things which if he thought he was relying wholly on his own resources he would not have the personal power to accomplish. In other words, in such blind acceptance on faith, one is giving himself a powerful *suggestion*. This quickens his personal powers and makes him able to accomplish what he could not do if he thought he was relying entirely upon his own ability.—X

Failure in Cosmic Appeal

A frater in Australia, addressing our Forum, says: "It was stated previously in our Forum that Cosmic law is immutable and that it is always uniform in its results when properly invoked. With this I agree, but the statement was also made that when failure resulted after a petition for aid it was because the petitioner had wrongly made his request. However, suppose the petition was properly made and yet failure is experienced. How is this type of failure explained?"

First, one cannot always be certain that he has fulfilled the method of Cosmic petition as required. Inadvertently, one might make a proper petition believing that he had done so and yet failure would ensue. There are at times extenuating circumstances of which the petitioner may be ignorant in making his appeal. These circumstances are perhaps a violation of Cosmic laws and, as a result, the appeal remains unanswered.

Let us use a hypothetical case, to explain. One has been given a business proposal by

which it seems, if all contingent conditions are met, he will be assured of financial success. However, the individual who has made this proposal merely desires an investment of funds for an unethical project. He has not told the one petitioning the Cosmic all of the details of the proposed business. He has not explained perhaps that the methods to be used in the business would be the theft of another's ideas. The petitioner, then, in good faith, assiduously follows every requirement of appealing to the Cosmic. When the appeal fails, obviously he is mystified. Of course, it could be said that the failure is due to an improper petition because of the nature of the whole plan, and the question here concerns *proper* petitions.

An appeal to the Cosmic *never fails*, when all the requirements have been met. If the petition is not met, it is because Cosmically in some manner it is not justified. The laws of Karma, compensation, or causality enter into the matter. One may have set into motion by his previous acts, his behavior, certain causes which make it impossible at the immediate time for Cosmic fulfillment of an appeal.

Let us use another analogy, to explain. Suppose two young men are beginning separately two new businesses, each having completed college. Each of their businesses concerns the technical manufacture of a device used in a complex electronic apparatus. There is great possibility that one of the two concerns could receive in the future substantial orders for the product from a large business house. One young man is aware of the constant need of further study and research in his business to keep abreast of the times and to give the best service to his customers. Therefore, he spends all his available time in preparing himself and subsequently improving his product as a result. The other young man thinks that his education and his previous study in college, which was no more than that of his rival, is sufficient. His principal interest at the present is to sell as many of his products as he can with a minimum of effort.

A day eventually arrives when both of the young men and their concerns have an opportunity for the huge order that they are hoping for. However, only one of the two concerns will get the contract. The young man who was disinclined to study or

try to make his product more effective appeals to the Cosmic to aid him to receive the order. The young man has good character and he sincerely follows the procedure for Cosmic assistance—but he fails! He does not receive the contract. His competitor does.

There is nothing mysterious about this, of course. Perhaps the buyer heard that there was little development being made on the loser's product. Therefore, he was not interested in it. The karmic law of neglect, as a cause, produced the eventual actual non-response to the appeal.

How many times has each of us greatly desired something which seemed so important to his happiness and yet failed to materialize? Though greatly chagrined at what appeared as a loss or failure, weeks—even years—later we found that it was to our ultimate advantage that we did not realize our former desires. The desire we had, the thing we needed or thought we did, may not have been Cosmically proper for our lives. Our varying interests, associations, our intellectual and psychic development can greatly influence our change of desires. Things that are essential now, or seem to be, with the perspective of time are often found not to be important. Think of some of the ambitions you had as a youth. With the maturity of mind which you now have, those early objectives, as you think of them, make you smile. You are grateful that you did not succumb to them.

The attitude to take is that you will sincerely, with open mind—that is, without deceit—and with proper purpose, petition the Cosmic for assistance. If it is forthcoming, one then extends his gratitude by rendering whatever assistance he can to others. If no aid is forthcoming, it is first necessary to review the entire procedure of your appeal. Have you neglected any particular requirement in petitioning the Cosmic? Again, are you wholly justified in what you ask? If you sincerely feel that all is proper in your appeal, then proceed again. If there is still no further response, you should realize that Cosmically there is some reason why the laws are not operative for you at the time.

Patience is also a virtue. Where time is not of the essence, one must realize that the Cosmic laws perform according to their natural relationship and not to our point of

view of necessity. What you ask for, if proper, may not materialize today but may come about weeks or months hence when the causes and effects can best be furthered.

—X

Becoming Aware of Our Surroundings

A typical symptom of today's preoccupied existence is brought forth in the letter of a soror who writes: "I have, on occasion, noticed when in town and speaking to a friend on the sidewalk that people on the street seemed not to see us, though they walked around us. I have often wondered if I have perhaps walked around other people without seeing them in the same way."

We have all, at one time or another, been called out of a daydream or period of "unawareness," to suddenly realize that we have walked or driven several blocks, perhaps even several miles, without realizing it—not being able to recall any details of that part of the trip.

It is very common, especially in large cities where a person knows relatively few people out of the total population, for individuals to walk down the streets, not completely unaware of their surrounding, but immersed in their own thoughts to the extent that they appear to take notice of very little around them. They look "through" rather than "at" those whom they encounter in their walk.

To be sure, they notice others insofar as not walking into them, but these others are recognized only as obstacles, not as people.

Often, friends will pass one another on the street without realizing it or recognizing each other.

We can become so wrapped up in our thoughts that the outside world becomes only a series of fleeting impressions, with no lasting reality or value. We completely overlook the small but important things which fill life and the universe.

Nature is a constant wonderland if we open our consciousness to it, rather than close ourselves off and withdraw into a shell composed solely of our own problems.

Being of a contemplative turn of mind is a fine thing, but not if we contemplate only those things which pertain to our jobs, our personal lives, and those of our immediate family.

We should train ourselves to be attentive to the world around us. We should let ourselves be drawn out by the little details of this world.

Watch a small child or baby animal as it begins to develop awareness of its surroundings, especially after it has become mobile and is in the stage of personal exploration. Nothing escapes its notice and complete scrutiny. All the furnishings of its home, every detail of its surroundings, must be fully investigated; any container must be opened and emptied of its contents so that nothing remains hidden. All moving things must be caught and studied to see "why and how." Fear is completely lacking. Only curiosity and the desire to know are present.

As in so many other things, this too is an area where we can receive a valuable lesson from the very young.

By watching and following their development, we can gain a rebirth of sensitivity and awareness which we might never expect to achieve in some other way. They help us to achieve the refreshing, new outlook toward our life and surroundings which is so vitally necessary to bring us out of our all-absorbing preoccupation with ourselves. They further help us to again bring life and substance into that series of impressions which constitutes the universe around us.

—W

Power of the Eyes

A soror says: "One of our monographs states that the eye transmits power into space. Yet, I am sure that the teachings of the Order would not commend the idea of the casting of an 'evil eye.' On what basis may beneficent influences leave the eye and be transmitted, and other influences not leave the eye? Would not a staring eye always be disturbing to the viewer?"

It has long been thought that the eye transmitted a subtle power. The most common belief has been wholly superstitious in that the power believed to be radiated from the eyes was thought to be evil. Many persons in past centuries have been executed as witches and demons because it was believed that the power from their eyes was a malevolent influence.

The belief in a radiating power from the eyes and the symbolism of the eye goes back

into remote antiquity. Some of the earliest references pertaining to this influence of the eye are to be found in the "pyramid texts" of ancient Egypt, particularly the 17th chapter of the *Book of the Dead*. We find that these records state that the sun and moon were the two eyes of the sun-god. There is some confusion in the ancient significance of the idea as related to the sun-god. In one place we are told that the eye of the sun was destructive "and was represented as a serpent." On the other hand, the sun-god's eye was said to be a goddess and "could protect the living king or nurse a dead king."

The eye of the sun-god could also be employed as a messenger or agent to do the god's bidding. The eye is here delineated as a malevolent force. It is related that the sun-god, Re, sent out the goddess Hathor as one of his eyes "to slaughter mankind." The right eye was said to be the sun and the left eye of the god was the moon. It was the moon eye which was evil.

One of the elaborate rituals of ancient Egypt was known as "The Eye of Horus," Horus being a god and the son of Osiris and Isis. The three formed a sacred trinity in Egyptian religion. Behind this ritual there is an ancient myth upon which it was founded. Perhaps, too, some historians think, the myth may be based upon a legend of a battle between two prehistoric characters in which one lost his eye to the other. However, according to the ritual, Horus gave his eye to his father, Osiris, who had been slain. With it, Horus opened the eyes of Osiris and restored him to life.

The whole theme of the ritual is the *resurrection* of Osiris by his son Horus. The murder of Osiris by his brother Seth, then his resurrection, and his eternal life form the world's oldest passion play or religious drama. From this ritual and its related mystery rites came the first belief in resurrection, rebirth and eternal life. Its influence upon the captured Hebrews and later Christianity was considerable.

The ritual of "The Eye of Horus" included rites of purification which depicted Horus purifying his father before the latter was resurrected. The symbol of the eye, particularly "The Eye of Horus," came to depict the symbol of giving and of gifts. As Horus gave his eye for Osiris, so mankind

gave "The Eye of Horus"—that is, exchanged gifts with good will. In fact, any sacrifice for benevolent reasons came to be known as "The Eye of Horus."

It appears that, concomitant with the recognition of "The Eye of Horus" and its meaning in the days of ancient Egypt, was the "Eye of Osiris." This latter symbolic eye was called *Uta* and was a most important emblem. It is profusely presented in that collection of funereal texts called the *Book of the Dead*. It mystically symbolized the "*All-seeing Presence of Divinity*." This eye then depicts the all-inclusive vision and consciousness of God from which nothing is excluded. No matter where man dwells or what are his activities at any time, he is ever in the all-seeing vision of God.

The "All-seeing Eye" came to be a symbol of Egypt. Through the process of syncretism or borrowing, it came to be incorporated in the esoteric symbolism of organizations of the Western world centuries later. In fact, today in almost all Rosicrucian lodges and chapters throughout the world, this symbol of the "All-seeing Eye" appears on the Master's lectern in the "East," or elsewhere in their decorations. The same ancient meaning is related to it.

In Greco-Roman times, the various objects connected with the god Horus acquired magical properties. The symbol of the eye alluded to the power transmitted by the eye of the god. The object itself as an amulet was regarded as having inherent power which could destroy or inflict a malevolence. It is believed that from this early beginning there developed the notion that the eye can transmit evil. Today in the Near and Middle East and in the Orient the belief in the "evil eye" is very prevalent.

There are, of course, psychological reasons for the superstition that the eye is a transmitter of malevolent power. In anger, the facial expression is contorted, the lips may curl, nostrils may inflate, and the eyes are noticed to change. The lids may close slightly, narrowing the eye. The accompanying intense concentration gives the eyes the appearance of hardness, that is, of hostility. The focus of attention on a face is usually the eyes. Noting these changes in the eyes, when one is laboring under the emotion of anger, they suggest to the viewer that an evil power is emanating from them.

Combined with these physical changes observed, the viewer may experience an emotional response to them. He may feel a tenseness in his solar plexus, probably the result of fear, which sensation arises wholly within his own being. The sensations, though wholly psychological, he may regard as being directly caused by a power transmitted to him by the eyes of the other person.

Some persons have a hypnotic stare. This may cause other persons to become fascinated and apparently unable to resist looking at their eyes. The viewer then is easily induced into a hypnotic sleep. Subsequently, the eyes of such a person may be believed to be possessed of a strange and dominant power. In primitive society persons with a deformity of the eyes or with cataracts were often thought to be exerting an influence on the observer, because their eyes became a focus of attention. Individuals under the influence of certain drugs may have distended or greatly contracted pupils which become fixed in their stare. This gives them a weird and awesome appearance. The emotional reaction of the observer to the appearance of such eyes has been falsely attributed to a power directly emanating from them.

In the esoteric literature of the arcane schools it has long been declared that a beneficent power could be transmitted by the eyes during certain concentration exercises. This power, it was taught, could be used for mentally creating and producing changes in one's physical environment. More specifically the focus of the consciousness through visual concentration caused the *energy of thought* to actually radiate through the eyes. This energy, of which the particular nature in terms of vibratory rate was not known, could alter or affect the energy of matter. At least this is the premise of the esoteric teachings. It was likewise thought that such transmitted energy from the eyes could be used for healing purposes.

In these traditional esoteric schools it was never taught that the power of the eyes could be malevolent, that is, evil. It was contended that the psychic energy of a person, the harmony of his own being, was too strong a protective influence to be affected by any external destructive power. One's thoughts are normally more dominant than any external thought projected to him. Consequently, one's own instinctive desire for

well-being would oppose any malevolent force directed toward him mentally or by means of the eyes.

In modern tests in the field of parapsychology, visual concentration has seemed to produce at times noticeable effects upon others. Let us suppose, for example, that in a reception room there are two strangers waiting for an appointment with the physician. Both are reading. Neither is apparently conscious of the presence of the other. One person looks up from his periodical without any change of position or movement and begins concentrating, staring, at the other occupant of the room. Statistically, according to a number of tests, the one stared at would feel a strange urge to look up. The sensations he would have would be difficult to describe. His own concentration would be interrupted and he would experience a sort of stimulus causing him to turn in the direction of the concentrated gaze.

This, of course, could come under the head of telepathic transmission or the projection of consciousness without implying any relationship to the visual gaze. However, in similar experiments with the eyes closed, when the subject did not know the experiment was being conducted, the results were less successful. Thus there seemed to be a relationship between the focus of the attention and the eye. In other words, there seems to be in modern experimentation a confirmation of the esoteric principle of transmission of power from the eyes.—X

Sleep - Learning

A soror of Kent, England, now addresses our Forum, asking: "Is it possible to train the subconscious mind by audio-suggestion while the person is asleep?"

For many years the early monographs of the Rosicrucian teachings presented exercises in which parents were taught to speak softly to their children while the latter were asleep, to accomplish a certain end. Particularly, the object was to implant within the child's subconscious the suggestion which would constitute a subliminal motivation when later he was awake. The child would therefore learn the desired subjects or ideas, or respond more readily to the instruction than if it had been read or given verbally while awake. The psychological principle is

that in some instances the response to learning is difficult. The individual cannot concentrate, or perhaps fails to have sufficient interest in the necessary subject matter of the instruction.

During sleep the subconscious is more active than is the objective aspect of mind. The receptor organs are perhaps just as responsive to stimuli as when awake, but the consciousness is inverted and is not as receptive to impressions derived through these senses. Consequently, deeper levels of consciousness may be reached without conflict from the will and reason of the sleeper.

In the Rosicrucian studies we symbolize the consciousness as a balanced scale. On one of the trays of the scale is the objective-subjective mind with the respective attributes. On the other tray is the subconscious, which is more expansive, embracing a far greater reality—much of which we have no objective awareness. When the individual is asleep, the diagram shows the tray of the subconscious to be weighed down, that is, indicating that it is more receptive than the objective mind.

Sleep and hypnosis have a great similarity. In fact, the word *hypnosis* is derived from a root meaning "sleep." In sleep, of course, the sleeper is not under the domination or control of the will of another as in hypnosis. But, nevertheless, he is susceptible to suggestion which can be implanted in his subconscious mind at times without awakening him.

When AMORC introduced these principles and laws of sleep-learning in its teachings, they had not been taught elsewhere. Subsequently, these doctrines were published by AMORC in Rosicrucian periodicals intentionally made available to the public. They were then copied by individuals outside the Order and commercialized; in fact, some of the exact phraseology was used. Unfortunately, some of those who copied this material made absurd claims for sleep-learning, statements which had *never* been made by AMORC. Today the public is often exploited by being sold expensive phonographs and special records for sleep-learning, accompanied by fantastic claims which are contrary to metaphysical and psychological principles and laws.

Sleep-learning cannot induce a contra-behavior, that is, an activity which when one is awake he would consider to be in conflict with his moral principles or ethics. If, for illustration, one believes that a particular type of work is contrary to his ethics, any suggestions to the subconscious would not in the least result in the mitigation of such personal objection. One's own inner convictions based on his own conclusions and experiences are always more efficacious than foreign ideas implanted by another. No matter how long one may listen to the voice of another, or to the repetitious playing of phonograph records while asleep, that ideation which is part of his own ego, his own personality, will not be altered in the slightest degree.

Conversely, however, if one has certain fears, doubts or anxieties which are, in fact, groundless and which are not part of his moral structure or the result of careful thought, they *can* be bridged by a proper method of sleep-learning. For example, suppose one desires to be a salesman but is afflicted with stage fright and imagines he could never present himself or his product in the proper way to a client. In such an instance, suggestion to the subconscious may be a great help in eliminating his inhibitions. During the process of audio-suggestion during sleep, he may be told in positive terms that he is an intelligent individual, that he really is forceful, that his presence instills confidence, and that he can gain the attention and respect of his clients.

Of course, the phraseology would not be as concise as given here; in fact, the method of presentation is most important. It is not just a matter of introducing certain phrases while the subject is asleep. The statements must have a ring of conviction, and they must consist of a series of intelligent affirmations. Illogical statements, inane suggestions, are rejected by the subconscious of an intelligent person—just as they would be rejected by his objective mind while he was awake. That is another reason why a set of standard phonograph records prepared alike for all persons, as sold on the market by some of the concerns advocating sleep-learning, are absolutely inappropriate. The personality, the ego, of every individual is not the same.

Experiments have shown that sleep-learning has been quite helpful in increasing the memory of a certain subject, that is, the recollection of points of information implanted in the memory. Some years ago we read a report from a leading university in which students preparing for their final and difficult examination were subjected to experiments in audio-suggestion during sleep.

The students were divided into two groups, *A* and *B*. Every one of the students, alike, studied the textbooks and attended class lectures for the same number of hours daily under this plan of controlled experimentation. The *A* group, however, during sleep, had played back to them succinct quotations from the studies of the day, by means of ear phones attached to the head. The *B* group did not participate in the audio-instruction while asleep. The findings revealed a significantly high rating on the examination of the students composing the *A* group.

What the organizations advertising records for sleep-learning do not say is that the method is not infallible. It cannot accomplish for everyone who participates in the practice that which it claims. Some individuals react to a low threshold of auditory stimuli. In other words, no matter how *softly* spoken the words are to them, they wake immediately. There are others who apparently do not hear unless the sound of the voice is *raised* to such a level that it awakens them. It must be realized that in sleep one actually hears in the same manner as when awake. The organ of hearing and the receptor senses are functioning, but the impulses, or stimuli, received are not ordinarily sufficient to arouse the objective consciousness, and bring it to focus on the impulses so that one realizes what is being said in an objective way.

Another point which some of the advertisers of this system erroneously imply is that the practice quickens the intelligence. Actually, it adds in no way to the innate intelligence of an individual. If the method is successful, it may remove any mental blocks or inhibitions which prevent the facilitation of learning in the usual manner. There will not be a complete transformation of the personality of the individual as is often claimed for sleep-learning. It will not add talents or attributes, but it can, if successful,

under the proper conditions, awaken talents already possessed. It never will make a genius of one who has a low intelligence quotient.—X

War and Karma

A frater in Australia now rises to ask a question of our Forum: "Does the sacrificing of one's own life involve karmic debt where one is protecting his own country?"

Karma is the law of compensation and causality. This means that for each act or deed there is a reaction; that is, for every cause there is a corresponding effect. The causation of karma, however, is not purposeful or determinative. There is no intent to inflict punishment or bring about retribution or confer rewards for acts of commission or omission.

Karma is the impersonal manifestation of Cosmic and natural law. One's thoughts or acts invoke certain conditions or forces from which follow results. For illustration, one who throws a stone into the air has created a karmic condition. He has set into motion the force of gravity. The effect will be to return the stone to the earth's surface. If one is struck by the descending rock which he has cast into the air, he is merely experiencing the natural effect of a cause which he instituted. There is certainly no intent behind the result; neither gravity nor the stone intend to inflict an injury upon him. The whole procedure would be quite impersonal.

According to metaphysical and mystical traditions, there are karmic laws that function other than in the physical realm. In other words, they are related to the general fabric of physical laws but are actuated in a different way. These causations are related to human purpose and motives. Thus, for example, hatred, malice, and injustice by which others suffer may bring about karmic effects where the one who produced them will experience circumstances of like kind. Such laws or effects are also impersonal. They are not functioning to impose a punishment on any human. The principle seems to be that the effect ultimately causes the individual to realize the suffering which his conduct may have imposed upon another. Such karmic laws in effect would be a lesson.

One who is belligerent and offensive to others brings about a karma. He is not selected to be an object of retribution. Rather, he has invoked causes, conditions and circumstances, that sometime in his life he too will have to confront; then he will realize the same emotions and feelings his conduct induced in others.

Therefore, in accordance with this higher aspect of karma, it would seem the underlying motive of our acts is a prime factor as to the effects that will follow from them. We are imbued by nature with the instinctive drive to preserve self. This means not only our physical being but the ego, our human dignity and all that self may include in its embracing nature. Certainly we include, in the preservative characteristic of self, our loved ones and what our moral sense or conscience accustoms us to accept as the good. A man will thus include in the cherished precincts of self his family, those things upon which he confers his higher or more expansive love, and his country—provided, of course, that his country's laws, customs, and ideals conform to what he holds to be a common and spiritual good.

It is, therefore, incumbent upon the individual, unless he is a pusillanimous character, to defend these elements that participate in self. He certainly will fight to the extent of sacrificing his life for them. His motives will be generally impersonal, though actually he will be acting in the interests of his more inclusive self and the sacrifice of his life will be an act of human probity, noble conduct. Such acts then will not invoke any karmic effects that would be adverse. Of course, it must be realized, and we repeat this as we have on a number of occasions, that karma and its effects are not all adverse. Karma consists of causes and effects. We can also put into motion and precipitate causes which will bring us beneficent results from which we will gain good or advantage.

The individual who states that the taking of life under any circumstances is spiritually wrong, and that he will not submit to war of any kind, is unrealistic. He is actually defying the Cosmic motivations of life force. He is opposing the basic nature of his own being. Somewhere along his ancestral line someone took a life in a protective and defensive manner or he would not have been

propagated and lived to proclaim his impractical philosophy. Suppose he had been subject to an attack by a mentally deranged person when a child. Further, suppose his father had accepted a philosophy similar to his own. No defense would then have been offered and his life would have been taken.

In the matter of a war, a people must be very cautious before they agree to allow themselves, as a collective citizenry, to be precipitated into one. Individuals who live a personally circumspect life and who incur a minimum of adverse karmic effects may, however, experience the collective adverse karma of a nation wrongly at war. We, as citizens, in a war where the populace has any voice in the affairs of their government, are responsible for the acts of our public officials and of the nation as a whole. If a nation assumes an arrogant attitude toward the rights and requirements of other peoples and pursues an unreasonable and belligerent course that leads it to war, its citizenry incurs adverse karma. They have, by their thoughtlessness, set into force causes of a destructive nature whose effects the individuals must experience, such as disease, personal injury, loss of property and loved ones—and other calamities.

Nations that throw about the weight of their military power and intimidate other sovereign powers are creating adverse karma for their people, regardless of the beneficent and peaceful lives that their individual citizens may live. We know people who give no thought to international affairs, tariff restrictions, trade blocks, unnecessary military aggression, and international cartels with their unfair monopoly. Subsequently, such people, then, bemoan the economic and political complications which eventually ensue from such conditions and which reach down to inflict personally some distress upon them.

We may ask, What is the difference between the sorrow and suffering of experiences in what may be considered a morally justifiable war and one that is brought about by a people's indifference or improper conduct? So far as the individual suffering or personal injury or grief over the loss of loved ones is concerned, there is no difference, no matter the cause of the war. However, where the public conscience, the sense of righteousness based upon an intelligent sur-

vey of events, necessitated the war, there are compensations that mitigate the effects. The personal sorrow is offset to an extent by the feeling that the sacrifice is being made for a contribution toward the uplift of mankind and the eventual betterment and security of humanity. No one will deny that a war which frees a people from inhuman bondage, even though individual lives are lost, is a worthy action, if men are to express their spiritual idealism.

We must realize that sacrifice in life must be made. There are prices we pay for eventual karmic effects that make life worth living.—X

The Anticipation of Tomorrow

The mysteries of time and space have always intrigued men. We find it very difficult to free our consciousness from this consideration because in the physical world we are always faced with conditions impressing us with time and space whether we want to be aware of them or not. As far in the past as we have a record of man's thinking, there have always been in every culture those individuals who because of their concern with the problems of time and space have devoted considerable effort to attempts foretelling the future or to the regaining of youth.

It would seem to be a contradiction for man to be simultaneously interested in the future and the past. This interest is associated with concern of the unknown. Every mature adult has some desire to recover the energy and enthusiasm of youth. We also would like to peer into the future as a place for the expression of the vitality which we would have if we could regain all the powers of youth and at the same time retain our present knowledge and experience.

These desires on the part of man are the basis of much fantasy. They are, in a sense, no more than a series of daydreams. The late P. D. Ouspenski, in the only novel that he wrote, attempted to tell in story form the events in the life of a man who had an opportunity to live his life over again. In the novel, the main character through a series of complex situations is able to return to his youth and to live his life again with a complete memory of what had occurred before.

This man's life had been a failure. He hoped to benefit by the errors that had occurred in one life and to make a new life upon the basis of his previous experience. Actually, this individual found that it was impossible for him to act any differently than he had before. He had been warned that he could not make new decisions and correct the errors that he had committed in the past.

What we forget if we ever dream of being able to live over again is that our relation to environment will be the same unless one or the other is modified. Unless the environment or we are fundamentally different, the reactions between the two will always be substantially the same.

We can think of many events or acts that have occurred in our lives which, if we had the privilege to live over again, we believe we would modify. But in order to modify them, we would have to be different personalities. We could not behave other than we did before unless we were placed in an entirely different environment or unless we were a completely different entity. Knowledge in itself is not enough to change the relationship between self and environment.

In other words, in the story by Ouspenski, even though the character had the ability to remember what had occurred in the past, memory itself did not change the environmental pressures that existed at the time of certain events. The individual in the book behaved in the same manner as he did before and again arrived at a mature age regretting the same mistakes that he had made in the previous life.

A great deal of time is consumed by us in thinking of the future. We think that tomorrow will be a new opportunity, that it will be the chance to do something different and even something better. But in the eternal mystery of time and space, the whole crux of the matter goes deeper than our mere desire or hope to take advantage of a future situation. The fact is that tomorrow is a realization that exists only in our minds. The future is not an actuality in the sense that the term is defined in Rosicrucian philosophy. The future is only a realization which we have anticipated and imagined out of our own memory, experience, and what we believe we want. Furthermore, most of

our anticipations in relation to the future are bound closely to the material values which we find so important today; consequently, since tomorrow does not exist as an actuality, it cannot be proved to be an existent in terms of material actualities. In fact, tomorrow has no existence at all except as we may imagine it. Tomorrow will never be found in terms of today's material values.

The individual who expects to accomplish more tomorrow than he did in the past, when his accomplishments are directly related to the material universe in which he functions, will frequently be disappointed because the material values of today are only transient things that cannot be made to have actuality in an imaginary period of time that has not yet come into existence. This fact explains why tomorrow can often be so disappointing. We should seek new and enduring values and at the same time strive to attain the knowledge and perspective which will permit us to recognize such values.

The human being is the only living entity that places great emphasis on time. In the rest of the animal world, time is of little consequence. If you will observe the average domestic animal, you will notice that it exists in terms of consciousness, and, as explained in our monographs, the life of an animal illustrates perfectly to us that time is actually no more or less than a measurement of the duration of consciousness. During that duration, the animal is alert. When it is not alert, it usually rests or sleeps. It does not spend any interval being concerned or dwelling upon the possibilities that may be produced in terms of an unknown or indefinite future.

The only way that future values may be obtained, and in which the future can benefit us, is through the process of growing into it. The future as usually defined is the moment in advance of the one in which we actually exist. That it will actually exist there is no proof except in experience, and our experience has been that previous present intervals have been followed by future intervals. But as these intervals are transferred from the present to the future, they immediately take on all the complexities and involvements of the present and no longer contain the opportunities that they may seem to have promised in the im-

aginary concept of the future within our consciousness.

Growth is a process that takes place in the present, and as it carries over into other segments of what we call *time*, we ourselves grow too, and in such growth we fulfill certain functions and purpose of our being. Our objective awareness of time and our usual reliability upon its infallibility causes the future to assume unreal aspects. We can do with the future whatever we want as long as the future is purely a state in our minds, but when we grow out of the present into other intervals of being, then we find that the same situations of self and environment in relation to each other are as complex as ever. It is only by drawing upon all the ingenuity that is possible from the greatest depths of our being that we are able to cope with situations existing as a result of the combination of self and environment which we as individual entities experience in relation to time as the flowing medium in which we exist.

The soul thrives on experience. As finite beings we can see no purpose for the soul to function at the level of environment, this material world, other than to provide itself the opportunity to participate in certain experiences. Through this participation the soul, in itself, does not become more perfect. However, the realization gained through the experience of the soul causes us to evolve the personality which will accompany that soul and which will become such expression of it as we will ultimately become at some other time and place. To the soul in its process of growing through experience, time is of no consequence. Growth is simply a process in which the soul participates without consideration of what we know as *time*.

The eternal rhythm of being is the manifestation of the forces that cause the universe to be. This rhythm is the manifestation of Cosmic Law which has been ordained by a force external to us to manifest the existence of being as it is expressed in the universe. In this eternal rhythm of being, the accents are placed by God, or we might say by the first cause of the universe. The accents are such that the rhythm activates the fundamental processes of all being and of the universe.

The rhythm of being is like the sound of a chord played upon a great organ that seems to echo the rhythm of its own nature through all time and space and into eternity. Our obligation as individual entities is to become attuned to this rhythm—to feel ourselves a part of the basic vibrations of the Cosmic. This rhythm exists as the pace-maker or the pattern by which man can co-operate and co-ordinate his efforts with those which exist elsewhere in the universe. To get into step with the Cosmic is to gain conscious realization of the divine rhythm which is the cause of universal manifestation. To acquire an awareness of that rhythm is identical with what we call *attunement* or the attainment of the mystic state where our soul, our personality, and our realization become at one with the ultimate and final forces of the universe.

The concern of every mystic as well as every individual who seeks mystical knowledge should not be for the future. In fact, the concern of the mystic should not be with time because inasmuch as the mystic, or the aspiring mystic, relates himself to material values and to those physical entities which are measured by physical standards, he is, in a sense, identifying himself more firmly with the material standards which he is trying to escape in order to reach the realms of being that lie outside a material world.

The experiences lying in the field we know as psychic or spiritual are those not associated with the physical standards and material entities with which we are familiar in the environment of our physical existence. In order to associate ourselves with values which are of God and ordained by God for man to attain, we must conceive of those values as being something that exists as much in reality as do the material things about him and which his senses perceive as existing in actuality.

What I am trying to summarize is this: to the extent that man concerns himself with physical values, he limits his relationship to any other kind of values. To live in a physical world giving most of our attention to the accumulation of material things, and be concerned about those material things at a future time, is literally chaining ourselves to those physical entities which are about us. To be able to raise our concepts, to di-

rect our consciousness, to the realization of our inherent powers and to the attainment of the understanding of God as an actual existing entity, we must associate ourselves with those higher values and dwell upon them. We must release the hold of material things that would tend to limit our ability to grow.

The consideration of any material entity detracts from mystical awareness. Surely, all of us know that concentration and meditation is difficult under circumstances tending to emphasize in our consciousness the existence of our surroundings. Concentration and meditation can best be achieved when we are in a place that is comfortable, quiet, and conducive to what we want to do. Whenever material values are the primary things of our awareness, then we are chiefly attached to such values and only secondarily directed toward the consideration of the higher concepts we wish to achieve.

This does not mean we do not recognize the existence of physical actuality and the necessity of the realization that a part of our experience must be the result of our ability to cope with those actualities, but it does mean that in our placing of values all material and physical entities should be of secondary value. Time is certainly one of the most prominent physical values that restrict us to a physical level. For this reason we must learn not to emphasize the importance of time in our lives.

Mysticism is a philosophy of man's relation to God; therefore, the mystic, and he who aspires to be a mystic if he is going to succeed, should in every way possible also try to be god-like in his estimate of values and in his outlook toward the universe. It is only by dwelling upon the ideals and values that transcend those on the physical level that man finds in his own nature the ability and the incentive to lead himself from the finite toward the infinite, from the physical to the spiritual, from being a physical entity—as is all life on earth—to being a soul entity which is the expression of the greater light that infuses all the universe if we but open ourselves to permit its entry.—A

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MARIA MOURA, F. R. C.
Director, Grand Lodge of AMORC, Brazil

Greetings!



DOES SCIENCE NEGATE GOD?

Dear Fratres and Sorores:

Does science invade the province of the Divine? The answer is *yes*, with qualifications. Before the great advance of science in the eighteenth century, many phenomena, whose physical or natural causal relations were unknown, were attributed to the direct will of the deity. In other words, such events or phenomena were conceived by the average man, if a devout religionist, to be arbitrarily brought into existence by a fiat of God.

A common example of this was the weather. Severe storms or droughts, with their adverse effects, were generally believed to be the consequence of God's volition. It was often proclaimed by the clergy from the pulpit that God was "imposing his wrath" upon the people for some omission or commission. Prior to the advent of the theory of organic evolution and advanced researches in biology, it was contended that man was a spontaneously created being, this idea being principally supported by theology. Man was held to be arbitrarily chosen by God to be in the particular form which he assumed. Man's hands and fingers, for further example, were declared to have been separately designed for their functions rather than to have *evolved* by the demands of environment.

Even Descartes, the noted French philosopher, deplored any similarity between animals and man. He tried to explain away the fact of their organic relationship, especially that animals might think. He says: "The greatest of all prejudices we have retained from infancy is that of believing that brutes think. The source of this error comes from having observed that many of the bodily members of brutes are not very different from our own in shape and movements. . . ." and ". . . I have held it demonstrated that we are not able in any manner to prove that there is in the animals a soul which thinks. I am not at all disturbed in my opinion by those doublings and cunning tricks of dogs and foxes, nor by all those things which

animals do. . . . I engage to explain all that very easily merely by the conformation of the parts of the animals."

Geology and archaeology have also been accused of violating and invading the precincts of the Divine. Geology has shown the tremendous age of the earth—since supported by demonstrations of radio carbon—which far exceeds the era of the beginning of creation as set forth in traditional sacred writings. Archaeology has likewise thrown light upon the periods of man's society, changing entirely the time formerly estimated by religion. Medicine has shown the origin of disease and plagues, attributing them to lack of sanitation, improper diet, and neglect of hygiene, rather than to Divine displeasure. Psychology has expounded that moral values are not wholly a supernatural mantle or infusion that enters into men. Conscience is in great part due to our society, customs and associations.

Further, all revelations and visions are not necessarily the consequence of Divine insight. Some are the result of a disintegrated personality, the inability of the individual to distinguish between subconscious impressions, mental images, and the world of reality. Psychology will contend and prove that much of what men heretofore have called *soul* is really a matrix of finer sensibilities and sensations, the result of deeper emotions arising out of the force of life itself in the organism. These urges are part of the vital force of the organism setting up stimuli within, just as stimuli from the outer world act upon man's peripheral senses. These inner sensations are another aspect of the stream of consciousness which man, for want of understanding, has named *soul*.

If these things, these manifestations, and the manner in which men have presumed they came into existence, actually constitute God's exclusive function, then, of course, science could be said to now parallel the Divine. Such reasoning consists of limiting the deity to certain qualities. Then, of course, when such phenomena prove to be demon-

strable by science, it appears to diminish God's nature. What, however, is necessary is an entirely *different evaluation* of the Divine, or God. If He always remains sufficiently transcendent, then the increasing wave of materialism and the advance of knowledge by science can in no way detract from Divine eminence.

The religious view that contends that science is gradually negating God is the *theistic conception*. It conceives a personalized deity who has pre-determined all reality, all the particulars in the universe from pebbles to stars, from the amoeba to man. It confers upon the deity a series of particular purposes and plans. Each thing is not thought to be a *development*, as a part of forces and powers inherent within it or working upon it, but rather is thought to be the *fulfillment* of a preconceived design in God's mind. Each thing, it is believed, is a separate creation in that it was divinely foreseen that it should be, or that it would come to pass as it actually is. According to this theistic conception, God is the creator and His functions are somewhat like the mind of a human inventor. He arbitrarily creates and directly controls all of that which comes into reality.

When science reveals that creations are not necessarily spontaneous, or preconceived to be dependent upon each other, then it obviously appears as if it is making an attack upon God. But science, in reality, is only disproving a particular conception of the Divine, namely, the theistic one.

Suppose, instead, we presume a *teleological* cause behind all existence, that is, a mind cause which is universal, or call it Divine if you will. However, it is not anthropomorphic. It is not human-like or a personal deity. All things are amorphous and potential within this mind, for flowing from it, or actually within it, are the energies, forces and powers which constitute reality. Since, however, it is *mind*, it can be presumed that it has self-consciousness of its own nature.

It, therefore, continually strives *to be*. The mind, with its consciousness of being, constitutes that law and order which men seem to perceive in nature. The developments, the evolutionary processes that are experienced in natural phenomena, do not stem, therefore, from a plan for the particular forms or shapes that seem to come about. These are but mere incidents—manifestations of the cosmic or divine force of which this universal mind consists.

Let us use a simple analogy. The color sensations that the eyes and brain register were not designed by this universal divine mind as such. It was not planned that there be the human eye or the sensation *red*. Instead, the eye is an organic development coming forth from a combination of forces which are of the divine consciousness. The colors are but wave lengths of another energy, which is part of the consciousness of the divine, part of its whole harmonious nature.

The consciousness of the divine mind, in fulfilling its being, results in man's perceiving a variety of phenomena, the continuity of the whole not as yet realized by him. He, in turn, thinks of these phenomena as being separate, as being especially designed creations.

This conception, pantheistic though it be, puts God in all things. It makes the forces and energies, which are discovered and utilized by science, manifestations of a supreme impersonal consciousness and power. Science but discovers and uses this divine power. It reveals empirically how things come into existence—not by an individual fiat of God or as a result of a preconceived design, but as a direct result of His own nature. No matter how extensive the discoveries of science, regardless of their disclosures of the universe as a phenomenon of physical forces, there continues to transcend all such the *oneness*, the unity of this spectrum of ener-

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gies, which exists in the teleological cause, the divine mind.

The adamant materialist will recognize no transcendent cause. To him nature is not an extension of a supreme intelligence and power manifesting in forces and energies, but, rather, a physical mechanistic force, unconscious in every respect and with no inherent motivation or vitalism. This materialistic universe is monistic, being physical only. The mystical pantheist conceives a monistic universe also, but to him it is all God. It is just as the arms and legs of a man are not really separate things, but are the elements of the one organic being, man himself.

Unless man broadens and expands his conception of the nature and power of God, to him it will appear that science has negated the Divine. God, to man, is but a notion, an idea, so far as gaining an understanding of Him is concerned. Man's understanding of God, then, must grow at least in proportion to the increasing knowledge he acquires about the physical universe. Science, even in its constructive pattern, can unwittingly make atheists of those who have arrested their notion of God, who cling fast to an obviously obsolete idea. They must elaborate on that idea, because if robbed of it they would have nothing left.

Fraternally,

RALPH M. LEWIS,
Imperator.

AMORC Motion Pictures

Each generation is not independent of the one that preceded it. Knowledge, too, is a continuity. Though each generation may make startling discoveries and come forth with revolutionary progressive ideas, the fulfillment and use of them is dependent on the contributions of earlier minds—even those of centuries ago. All of the new devices and the thrilling projects in the realm of electronics are contingent, for example, upon mathematics and the principles of physics long well established. The basic principles of higher mathematics find their root in the genius of the ancient Greeks and other earlier peoples.

Our religious systems are founded upon the revelations had by men many centuries ago. Many of our social taboos, and that which we construe as good or wrong be-

havior, are not new innovations. They are the discoveries of a society dating back to old civilizations. The Decalogue or Ten Commandments and other codes expounding right conduct, though now often attributed to divine revelations, were really the shrewd observance by men centuries ago of what is essential to proper human relations.

Theft, murder, rape, lying, are fundamentally wrong, not just from a moral point of view, but as a matter of necessity if society is to be held together. In other words, men must not fear one another but must command mutual respect if they are to work and live together. Time can little change such codes of behavior if society as we want it is to continue. Consequently, these things are maintained today because they are essential to us.

Men should not be tradition bound. In the Rosicrucian teachings and in numerous articles and lectures disseminated by the Rosicrucian Order, it inveighs against submitting uncritically to tradition. A tradition must be as effective today as the day it was instituted, or it should be discarded. If a tradition is not effective at present, it then will shackle men's minds and bodies. But traditions beyond which men have not conceived, or which time has not brought something finer, should be preserved.

To a great extent, we learn about ourselves from what has transpired in the past eras of history. A student of history can see in the trend of events today the errors of yesterday which, if not extirpated, may cause the same circumstances to recur. That history repeats itself is no idle aphorism, because we are so constituted that as humans we will always respond to certain similar stimuli and environmental conditions more or less alike. The evolution of human nature is slow. Superficially, our culture, our way of living, may be quite drastically different than in the past, but as humans we have the same emotions as did the Romans, Greeks, Egyptians, and Babylonians. Modern education may be more extensive but the pristine intelligence of the people today in being able to cope with entirely new circumstances does not exceed the ability of the peoples of ancient Rome or Athens to do so.

The present then is a concatenation of events leading from the past and which will likewise influence the future. It therefore

behooves the intelligent, modern person to become familiar with history, not only of events but of thought. We should know why people thought as they did, why customs sprang from such concepts, and we will then *understand* many of our modern ways of living which we now just accept. Perhaps we may discover how fallow are some of those customs which we preserve and which we even look upon with an attitude of reverence.

It is for these reasons that AMORC maintains a museum consisting of the largest Egyptian and Babylonian collection in the western United States. This large collection of treasures has been gathered from the far corners of the earth for a period of nearly forty years. It began with the nucleus of the private collection of the late Emperor, Dr. H. Spencer Lewis, who donated it to the Rosicrucian Order. Now the Rosicrucian Egyptian Museum has won national and international recognition. Though its maintenance constitutes a definite expense to AMORC, it is an activity of which each member should be proud—and toward which he should occasionally make some donation over and above his dues.

The Museum is visited by over 115,000 persons annually, there being no admission charge. It is a member of the esteemed American Association of Museums which has its headquarters in the Smithsonian Institution in Washington, D.C. The Rosicrucian Egyptian Museum is regularly visited by classes of students from the elementary school level to university groups. Professors have written works using some of the museum's objects as the basis of their text.

Hundreds of persons each day walk through the galleries and look at the attractively displayed artifacts and see the handiwork of men and women who departed this life centuries ago. These religious objects, funeral appurtenances, weapons, utensils, and jewelry in their art and design speak eloquently of the heritage which they have left us today. All of this educational feature is in the name of the Rosicrucian Order and brings the Order recognition, adding to its esteem among intelligent and cultural people.

To supplement these objects on display from the various great civilizations, AMORC—many years ago—started a cinema project. It was planned to film the actual sites of the

great civilizations—Babylon, Thebes, Mohenjo Daro, Greece, the Hittite area in Asia Minor, the American civilizations as the Incas and Mayas. The Rosicrucian Camera Expedition went to Tibet, Siam, India, the interior of the Andes, to photograph these remote places. Still photographs of these historic and archaeological places by AMORC have appeared in the *Rosicrucian Digest* and outstanding magazines, encyclopedias, and school textbooks—with due credit being given to the Order.

Color-and-sound motion pictures have also been produced showing the ruins of these great temples, palaces, mystery schools, and sites of once great peoples. These motion pictures have been shown to women's clubs, history societies, service clubs, schools, and have been exhibited over T.V. stations. They are all exhibited *free*. The propaganda in the film is kept to a bare minimum. However, the name in connection with the film is sufficient to evoke questions such as What is the Rosicrucian Order?, What is its purpose?, What does it teach? So again, your dues in part—and *your occasional donations*—make this possible.

The latest in a series of such documentary-and-travel films is the *Aegean Odyssey*. It takes the spectator to the great temples in Greece, to the site of the old Eleusinian mystery schools, and reveals some of the great art work and architecture of centuries ago, and some of the modern settings as well. It explains and reveals what is not ordinarily shown in theaters or in the usual travelogues.

If you are affiliated with an AMORC lodge, chapter, or pronaos, ask its officers that they communicate with the AMORC Technical Department, Rosicrucian Park, San Jose, and that they obtain the film for showing. There is *no charge* for the film. Ask the officers to arrange a function locally to which you and other members may bring friends to see this newest film and other Rosicrucian ones as well.

As we have said, our Rosicrucian films have been shown before many public bodies, such as the Rotary Club, Chamber of Commerce, Women's Clubs, and church groups. The only obligation is the *responsibility* for the care of the film. Damage, of course, must be paid for. If you can arrange for and guarantee an audience of fifty or more per-

sons, members or *non-members*, you may receive the AMORC film for showing. It is first necessary that you write the Technical Department for full particulars. You can do a good work for others and for AMORC by arranging to have this film shown in your community before various groups and people.

—X

Hypnotism and Attunement

Many times in the past few months, members have written asking questions about various aspects of hypnotism.

That hypnotism was known by the ancients has been well established. Many ancient mystics were aware of, and used, certain hypnotic methods in their studies, even though they were not familiar with all its aspects.

Hypnotism for years had a "bad" reputation, largely through the ideas of people who did not understand it. Franz Mesmer, an Austrian physician, rediscovered it during the 1770's, and began experimenting with it. As a result of his research he was considered a charlatan and dangerous; he was driven from several different cities.

We are now beginning to understand more about these phenomena, although all the answers are very far from being found.

One of the most prevalent questions concerning hypnotism can be summed up in the letter from a frater who asks: "When will we receive instruction in hypnotism? It would seem that hypnotism could afford a medium through which to improve concentration and develop Cosmic Attunement."

Hypnotism is a method of subjugating the objective faculties and directly revealing the subconscious. However, it is an artificially induced process and leaves the subject no control over the subconscious and what impressions are put into it. In a hypnotic state, this is controlled by the hypnotist, not by the subject.

By its very nature, then, hypnotism is not and cannot become a medium through which Cosmic Consciousness may be attained.

Cosmic Consciousness can be reached only through personal inner development, and we must be aware of, and maintain control over, the means by which this development is sought. Since through hypnotism we do not maintain that control, it is impossible to achieve our goal by its use.

Regarding its value as an aid to concentration we find the same difficulties arising. It may be possible, through post-hypnotic suggestion, to improve temporarily one's powers of concentration, but the effects would not be permanent and would gradually diminish. Since we must work objectively as well as subconsciously to develop our concentration permanently, hypnotism again serves little or no purpose.

While we recognize the value of hypnotism in many realms, particularly in the fields of medicine and psychiatry, we realize that there is little or no place for it in our inner development.—W

Will Elimination of Ego Hinder Cosmic Development?

At a recent open Forum, we were asked, "By eliminating the personal 'I,' as we are told to do, aren't we losing our individuality to the degree that we submerge some of our Cosmic inspiration, thereby hindering our development? Do we run the risk of becoming just one of the crowd?"

The thing within us which truly differentiates one person from another is the inner Self, the Personality of the Soul. This is Divine, and cannot be denied or eliminated by us.

When we speak of elimination of the ego, or the personal "I," we refer to something neither permanent nor Divine, but something which is objective, material, and transitory—something which is an affectation, so to speak.

People tend to forget about their truly personal or individual inner Self when they think of their individuality, since it is far easier to think of the many objective or physical characteristics which make them outwardly different from other persons. Therefore, they feel that it is these immediately apparent things that truly comprise that which they think of as individuality.

It is this mistaken idea that we must be aware of. We must keep in mind that these outward differences which we deem so important are the things which often block our true personality from appearing. By trying to subjugate our misleading theories about the importance of our outward individuality, we do not really lose individuality and thereby become merely one of the group, con-

forming to the expected behavior of the group, but rather we allow the inner Self to manifest itself within to the fullest extent. We take maximum advantage of the tendency for the expression of the personality of Self to bring forth the full meaning of our true inner individuality.

The monographs state that all men are endowed with soul and this soul is the same in all of us—an unseparated segment of the great Universal Soul. How then does one account for the fact that individuality between persons and peoples exists? We know that *soul* expresses itself differently within each of us.

This difference in the expression of soul manifests in that which we know as personality. It is in the personality of the soul, the soul-personality, that our true individuality lies.

As we all are aware, it is our personality which carries our process of development from incarnation to incarnation, gradually gaining experience and development. It is these different personalities which account in a large part for the differences in individuality between persons.

Thus, by understanding what we mean by "eliminating the ego," it can be seen that through doing so we do not run the risk of subjugating or submerging our true individuality to the point of becoming merely a figure in the crowd, following like sheep. Nor do we hinder our Cosmic development by deadening or stifling our inner capabilities and differences.

By eliminating the ego, we allow our true personality to manifest itself anew.—W

The Mystery of the Kundalini

A frater rises to ask our Forum: "What is the Rosicrucian interpretation or explanation of kundalini?"

In an explanation of the kundalini, we discover an amazing knowledge had by the ancient Hindus of the human physiology. We also discern in their literature an intermingling of mythology and occult lore with factual matter concerning the human organism. It must be realized, however, that much of the terminology used is symbolical only; it cannot be taken literally. The descriptions given are not taken by the advanced student as actual images of a thing

or state, but rather as representative of something that will help the mind to grasp a function more readily. It is just as we might refer to the sun as a golden ball or the moon as a silver disk.

Perhaps one of the important and authoritative sources concerning the kundalini can be found in the writings of W. Y. Evans-Wentz. The author is noted for his works on Tibetan teachings, lore, and rituals. While in Gangtok, Sikkim, gateway to Tibet, Mr. Evans-Wentz had brought to his attention a rare manuscript in Sanskrit. Gangtok is the point where the Rosicrucian Camera Expedition in 1949 entered old Tibet and filmed centuries-old lamaseries. The members of the expedition, including the Grand Treasurer and the Imperator of the A.M.O.R.C., know well from personal experience that these lamaseries are treasure archives of rare literature. From such a source came the writings in the magnificent little book, *Unto Thee I Grant*, now published by AMORC.

The manuscript which Mr. Evans-Wentz was permitted to examine and later translate proved to be the *Bardo Thödol* (the Tibetan Book of the Dead). In its original language the title means *Liberation by Hearing on the After-Death Plane*. The treatise concerns the whole cycle, the phenomenal existence between death and birth. In other words, it is devoted to an explanation of what occurs after death and until the event of rebirth. It dwells quite thoroughly on the subject of karma. The Bardo Thödol has been referred to as "a manual for guidance through the underworld of many illusions and realms." It purports to guide one in preparing himself for the ordeal he must encounter after death, when he is to be tried as to his worthiness.

The Bardo Thödol is popularly called the Tibetan Book of the Dead because its purpose is similar to that of what is known as the Egyptian Book of the Dead. The latter is not a book as we know the term. Rather, it is a series of papyri and scrolls, written over centuries of time, and constitutes a compendium of funeral liturgies, magical rites, prayers and ceremonies preparing one for death, and a prospectus of what one may expect in the ordeal immediately following transition from this life.

The Bardo Thödol consists of *tantric* works. Tantra in Sanskrit means "discourse or treatise." The tantras are usually of a religious

nature and belong to a school of yoga called the Yoga Carya Mahayana. There are two chief groups of tantras, one Hindu and the other, Buddhist. The Hindu tantra is generally in the form of a dialogue between the god Shiva, as the divine guru (religious preceptor), and his disciple. The principal characteristic of both classes of tantras is that they are usually based upon the yoga philosophy.

A study of the Bardo Thödol and of the Sanskrit works in yoga indicate that there are fourteen principal *nadi* (psychic nerves or channels) and hundreds of thousands of minor *nadi* in the human body. These *nadi* may be likened to the nerves as described in the physiology of the West. However, the *nadi* are not identical to the nerves of the West. In yoga the *nadi* are conceived to be invisible channels "for the flow of psychic forces." Actually, the conducting agents in the organism are said to be the vital-airs (*vayu*). There are, then, within the organism certain vital-airs which become invisible channels for the flow of psychic energy.

In the Bardo Thödol and in the yoga philosophy, it is explained that there is a "Great Highway" for the passage of the psychic forces in the body. In Sanskrit, the Hindus called this highway *sushumnanadi*. The forces are concentrated in centers called *chakras*. These are likened to what we could call *dynamos*, stationed along the highway and interconnected. In this we see certain amazing parallels between what we know as the central nervous system, with its sympathetic trunks (great highway) lying on either side of it. Along these trunks are the ganglia which are connected with it by means of rami, small nerves. Such knowledge of the nervous systems indicates a study of anatomy and physiology centuries before the West had knowledge of these matters.

We are told in these works of the East that, in these *chakras* or centers, are stored the vital force (vital fluid) upon which all psycho-physical processes ultimately depend. Six of the *dynamos* (psychic centers) are designated as being of fundamental importance. What is particularly significant to us is the first *Root-Support*. It is situated in the perineum, that is, the region included in the outlet of the pelvis. It is related that in this first root-support is "The Secret Fountain of

Vital Force," presided over by the symbolic Goddess Kundalini.

The initial aim, the objective of the practitioner of yoga (as practiced in the East), is to awaken what in the tantras is called the Serpent Power. This Serpent Power is personified by the Goddess Kundalini. To be more specific, we are told in the Bardo Thödol and in yoga literature elsewhere that the kundalini is located at the base of the spinal column. It is given the symbolic form of the serpent because it is said to be "a mighty occult power that lies coiled like a serpent asleep."

Once this dormant coiled power is aroused into activity, it then penetrates, one by one, the psychic centers. Eventually, it reaches the "thousand-petalled lotus" in the brain center. We are further told that, subsequently, this awakened occult power, this tremendous reserve of psychic force, feeds all parts of the *psychic body*. When this occurs, the yogi, the practitioner, is said to experience illumination.

All this we interpret as meaning that there is a great dormant source of psychic energy situated at the base of the spine which normally has a slight flow into the *chakras* (psychic centers) or in the *nadi*, the invisible nerve channels. When, however, it is fully released, it uncoils like a serpent, perhaps spirals, and ascends to each center, stimulating all of them and eventually sending its charge to the principal center in the brain. The whole psychic body, the invisible nerve centers, are re-vitalized and brought into harmony, resulting in the great illumination of the individual.

The Bardo Thödol further explains that certain *mantras* (secret words), when uttered, set up vibrations which affect the inner vital-airs (*prana vayu*). The stimulated vital-airs, the invisible channels, finally arouse "the Goddess Kundalini," the sleeping serpent, the great occult power. This, then, as we have related, ascends from one psychic center to another.

The vital-airs or vital force serves as a "psycho-physical link" uniting the human with the divine. When the individual is so united, he receives communications from the Supreme Guru (the great spiritual teacher). In other words, it is the Divine Intelligence. Once the whole organism of the individual is united and brought into psychic and physical

harmony, it is then likewise *en rapport* with the Cosmic Mind for great illumination and inspiration.

Putting aside Sanskrit terms and archaic occult symbolism, the modern student of metaphysics and mysticism, the Rosicrucian, can understand what is being related in the ancient manuscript concerning the kundalini.

It is a great source of semi-dormant power lying within each human. There are vital channels through the psychic centers and sympathetic and autonomous nervous systems for the release and use of this power. To an extent a portion of it is constantly being emanated and directs the functioning of the psychic self. However, this great reserve of psychic power can be so stimulated as to pour forth even a greater amount of its energy into its channels and into the brain. When this is done properly, the physical and psychic are so harmoniously interrelated that man finds realization of the higher self and of Cosmic consciousness, a glorious and beneficial experience. It is to be noted that certain intonation of words, with their vibratory effects, is important in connection with the arousing and stimulation of this power.—X

Happiness in the Next World

Shall all of this life be but a preparation for an anticipated life in another existence? Shall men show little concern for the vicissitudes of mortal existence, its strife and suffering, finding consolation only in the thought that after death there will be the reward of happiness?

The essential premise, the sustaining one, in most organized religions of the present and of antiquity has been a supernatural or divine judgment of the soul after death. In the hagiography of the Egyptians, that collection of liturgies known as *The Book of the Dead*, there is a detailed description of the weighing of the soul. In the Judgment Hall of Osiris the gods were assembled. The jackal-headed god Anubis placed the human soul upon one tray of a balanced scale. Upon the other tray was placed a feather, symbol of Maat (truth). The soul was, therefore, being weighed against the truth of the deceased's confessions as to the manner of

his mortal living. The deceased was rewarded or punished accordingly.

The tremendous moral influence of this judgment in afterlife upon human behavior in this existence is quite patent. The more religious the individual and the more convinced that a reward of happiness or penalty of punishment awaited him after death, the more circumspect he would become. When the individual realizes that he is guilty of some proscribed sin of omission or commission, he quickly resorts to theology, the creed of his faith, as a means of ameliorating what he conceives to be the punishment after death.

Just as religion in its doctrines promises rewards after death satisfying the highest human conception of happiness, so too it expounds terrifying retribution for the sinner. The doctrines of the particular sect or its sacred writings do, however, provide ways of purgation and atonement. These give the religious votary a psychological lift. They heighten his morale and assure him that immortal happiness may be his.

Life is a gamble. There is nothing man can do in his youth or in his maturity that will absolutely assure him of felicity here on earth. The unanticipated arises and will often counter his plans. Mortal happiness at its best is not a positive condition but principally, with most persons, one of chance. Man can, however, by proper living, lessen the consequences of many factors that bring suffering. Increased knowledge—properly directed—prevents errors, the violation of natural laws from which arises physical and mental anguish. But certainty as to continued happiness on earth is impossible.

The science of axiology or the theory of values alone reveals why man cannot expect to experience a continuity of happiness during his mortal existence. Our loves, our desires, the achievements we have, or those things that constitute the good for us or appear of great value, determine not only happiness but often invoke the opposite, grief. The more we love and value something, the greater is the certainty that its loss or injury or damage will bring us remorse and suffering. We are so constituted that we cannot fail to create these values. Our pleasures are mainly the momentary satisfaction of one of our selves—mental, physical, moral, or spiritual. There is no way in which the

constancy of those things contributing to such pleasure can be assured. As life is evanescent, so is its happiness.

To declare that happiness in any form in which it may manifest is solely a product of this life, transient though it be, is to invite the severe criticism of most religious persons. Life would then appear futile to them and many would not think it worth enduring. The fact is that happiness is related to the human consciousness and the various senses of man. Happiness in its different aspects is the pleasurable, the gratifying of some appetite or desire—even the most exalted happiness that we term *spiritual* is the result of a transcendent desire. To have happiness in another existence after death, conforming to man's understanding of it here, would mean that man would need be immured in an organism, with senses and nervous systems similar to those he now has. Not only, in other words, would there need be a transference of those sensations he experiences as happiness here to a life after death, but there would also need be a transfer of his earthly physical and mental qualities as well. If one wishes to hear the strains of a violin elsewhere, the violin must be there also.

Is it not better to think of happiness as being a reward on earth for right living, a reward that is, however, fraught with obstacles and challenges? It is one that is gained by many sacrifices, but that makes it that much sweeter. Epicurus, the philosopher, said: "The end of our living is to be free from pain and fear. And when we have reached this, all the tempest of the soul is laid." We make and experience, every hour, degrees of heaven and hell, for they lie principally in our own consciousness. We can inherit pain or great ecstasy in an afterlife only if we inherit as well the body and its various levels of consciousness.

Unfortunately, too much emphasis is being placed upon happiness in the next life. The current life is too often presented principally as being an intermediate stage between whence man came and where he will be. The present existence is expounded by many sects as being only an opportunity for spiritual catharsis and the expiation of sins. The physical happiness, the pleasures of the appetites and their indulgence, is repre-

sented as the only kind of happiness that a mortal can expect here. The ecstasies of the soul, of spiritual consciousness, are expounded as reserved for the religious in a future life, as a reward for their staunch devotion in this one. As a result, personal spiritual satisfaction, true mystical enlightenment that brings peace profound, becomes the goal of few men. They think earthly existence incapable of ever conferring such things upon mortals. In other words, the gratification is by means of bread and wine on earth, but profound titillation of the moral being is thought to be left for some intangible realm, call it heaven or what you will.

Just recently, a Roman Catholic bishop in Cleveland, Ohio, addressed an audience of 60,000 Catholics gathered in a stadium. He was participating in a ceremony commemorating the vision of Saint Bernadette in Lourdes, France, a century ago. In speaking of Bernadette, he said: "Our Lady urged Bernadette to lead a life of prayer and penance and particularly to pray for wayward sinners. She told Bernadette she did not promise her happiness in this world, *but in the next.*"

If all this be taken literally, and it is so understood by untold millions of devotees of different sects, one resorts to prayer and meditation especially to escape this life. It is made to appear that little value, except as a step to eventual immortality, is attached to this existence.

About us are the manifestations of cosmic and divine laws. In an understanding of them or an attempt to do so, one will see the working of the Supreme Reality, God, Cosmic, the Absolute. Each such experience can afford its heavenly pleasure to the observer. No more spiritual happiness can be had than this momentary afflatus of the soul, when perceiving some phenomenon of nature and then realizing one's unity with the Divine. There is a sense of peace, and joy that is heaven on earth.

Such divine experiences on earth make men worthy of any afterlife that may come. Do not overlook your present conscious interlude. It has within it some of the elements of any heaven which mortal man can conceive for another life and it is for us to experience here and now.—X

Life after Transition

My subject is not very original. If all the literature that has been written and all the words that have been spoken about life after transition could be put together in one place, the amount of material would be overwhelming and, no doubt, very confusing. Furthermore, there could be no one human being who could judge whether or not any or all the material was authentic, reliable or truthful.

Man has contemplated the possibility of life after this one in many ways and has drawn as many conclusions as there have been theories. Religion, of course, has tried to organize these conclusions and establish a pattern or system which places the answers in the category of a doctrine. When we find a group of people agreeing on the nature of immortality and the kind of life that follows this one, we do not usually find the conclusions as a result of thinking, we find them as a result of a creed, doctrine, or a series of beliefs imposed upon the group by some external factor, usually a church.

Without questioning the sincerity of many profound religious convictions, I ask myself why any religion may actually have authority to describe the kind of existence to follow this period of life on earth. It is certainly true that the various interpretations given by different religions cannot all be right; therefore, it is natural to ask if any are correct. When very young, I was reared under the influence of a religion which taught as literal fact that the future life was divided into two sections. You would either live in a city whose streets were paved with gold and carry a harp through eternity, or you would literally burn in an actual hell of fire. There was no intermediate position and there was no changing from one to the other once you had been assigned to either place. Actually neither location had a great deal of appeal to me as a boy; I do not particularly like a harp, and such a heaven did not seem to be worth giving up that which, according to the instructions of that religion's doctrine, must be given up. Other religions have other descriptions of a future life, and we would find such a confused explanation concerning the nature of immortality that the further we investigate, the more confused we become.

Many times I have written in the *Rosicrucian Forum* and in other discourses of the Order that the material world of the present time has many faults because it detracts from an individual's contemplation of values which lie outside the material world. Possibly, in making such broad statements, I may have overlooked one beneficial thing that materialism has brought to the present generation. It in many ways has lessened man's concern with immortality in comparison with some periods in the past. Maybe it is good that the emphasis upon material things should turn man's thoughts away from a constant considering of immortality and a judging or weighing of every decision we have to make in terms of whether it will assist us in the final outcome towards gaining another step toward heaven or avoiding one toward hell.

To ask why we are interested in these subjects is to explore the very nature of man's thinking. What has aroused my interest at the moment and caused me to make these observations is that the appeal of immortality can be so distorted. Many individuals today seek many things by many diverse channels; all of which can be directed or accredited directly or indirectly to this interest in immortality. If the human race, as it exists today, had no concern nor awareness of a possibility of an immortal state, then many activities now occupying much time would receive no attention.

I am appalled from time to time at literature that comes to my desk which makes claims so extreme that I cannot see why people consider them. I wish for more fundamental proof when I read that someone has come from Tibet under present-day circumstances with knowledge never before revealed to man, or that a flying saucer has landed in somebody's field and from it has come an individual to give all the answers to all the problems that have ever confronted mankind. Yet hundreds or even more individuals are seeking eagerly to believe another individual who reports upon such incidents as these, and such people suddenly transform their whole lives by believing implicitly in the information revealed through channels of this nature.

Why do intelligent men and women accept these statements as facts? I believe the answer lies in this fundamental interest

in the human being to be immortal. In other words, the individual, if he were concerned only with his life today, would not be interested in looking for pseudo-saviors who may come before men to offer their wares, as it were. Even religions are aware of these circumstances. We find many injunctions in sacred literature to "beware of false prophets," but unfortunately, the individual who is most influenced by a false prophet is the individual who believes that his false prophet is the only one who is legitimate—in other words, that only other prophets are false.

It is very difficult to reason with an individual on the subjects relating to his philosophy of life, his religion, his beliefs in immortality and usually also his zeal to want everybody to believe what he does.

Two recent books on the subject of life after death have been called to my attention within the past two months. One is a republication in the United States of a book published in England sometime ago. Another is a recent book which is represented to be a report given by a woman to two friends as to the nature of her life after transition. The faults in these two books are to me quite fundamental. I do not question the sincerity of the authors. These books seem to be written in a vein that is not for the purpose of converting the world to a new belief or necessarily proving any already established facts or new facts, but rather to present a story as the authors understood it. However, I do question very much the reliability of their source of information.

In the first place, I have never been convinced (and let me qualify very carefully at this time that I could be wrong) that legitimate or actual valid communications have been received through mediums. I am speaking of mediums in the customary sense, as they are used in spiritualism and in certain forms of psychic phenomena. It seems to me that the revelations by mediums are always open to the possibility of being influenced by the mind of the individual himself who is acting as a medium.

No doubt there are many conscientious and sincere mediums, even though there are unfortunately some who are not sincere or possibly actually fraudulent—at least such has been proved in the past. But regardless of the sincerity of a medium, we know from our studies that the individualities of each

of us reach very far into the inner-recesses of our subjective consciousness and the areas of consciousness that lie immediately outside of our usual objective perception.

While we may not be proficient in being able to draw from the subconscious, or from our subjective conscious levels, ideas that are already in a useable form and which will benefit us, it is nevertheless true that consciousness whether subjective or objective, subconscious or unconscious, is the product of one manifestation.

The consciousness of the individual being is an entity. We cannot at all times be aware of all of it, and unless we develop our psychic abilities there will not come a time when we can be aware of even a very small fraction of it. All the thoughts that we have, all the experiences and sensations that compose our individual selves, are eventually registered upon the total of consciousness; and consciousness becomes in all its phases a manifestation of our entire being.

It is, therefore, logical to me that regardless of how deep we may go into the subconscious or subjective area of our being, we will find in all our consciousness traits certain features that will identify them as being the "I" that constitutes each of our individual selves. In other words, in the very deepest portion of my subconscious mind are functions which indicate my individuality and cause even my subconscious area to be different from yours.

Were I to be identified by my subconscious states, I would still in some sense be the individual that I am and, therefore, distinguishable from anyone else. It would not be more difficult to distinguish between you and me as individuals exclusively in the subjective area of our being than it would be to make such distinction in our objective consciousness. Therefore, everything we do or think, objectively or subjectively, is modified and regulated to a degree by our individuality. The medium who may not be conscious of the message transmitted, while claiming to be the intermediary between an unbodied soul and the physical world, is, therefore, necessarily affected in the interpretation and explanation which that medium conveys by the very nature of his or her own individuality and conscious or unconscious states.

What seems of equal importance in regard to books, particularly those referred to in explanations of existence in a future life, is a distinct weakness in that everything is reported in terms of physical phenomena. It is true that someone might say such reports are given because we could only understand them if they were put in terms of the material world with which we are familiar. However, in a book I was reading recently, references were given even to the type of clothing the individuals in after-life wore, the buildings they used, and the reference mentioned earlier included also the way the streets were paved. This book conveyed the idea that a replica of the physical universe existed in future life. I cannot find any sympathy toward such a point of view. What exists in a future life, if such individual immortality is to be attained by us at any time in that future, certainly must be different from the physical world in which we now live.

The physical world is as it is because we are physical entities and we are a part of it. We know from actual observation that what leaves the body at transition is not a portion of its physical essence. Therefore, whatever future life may be, it is not a replica of the material world, and when anyone is presumably describing life after transition in terms of their associations with physical objects and physical entities, I am immediately inclined to believe that such a concept is fundamentally wrong, that it cannot be the truth. We can no more understand the function of a state of being unrelated to physical phenomena than a child who is first learning to say a few words can understand the function of a verb. It would be impossible to explain to a child who has only mastered a few words in a language what a verb was or how it functioned.

I also believe it is impossible to have explained what an existence is like that is entirely separated and apart from a physical level of being. Whenever we hear or read of reports of a future life as being parallel with conditions and entities existing in the physical world, then we are, in all probability, only being absorbed by the story which is a figment of the author's imagination either consciously or unconsciously. The belief that there are things existing in a nonmaterial world which are duplicates of

material things in this world is only the result of our own imaginations and our feeble hope that the possessions we have in the physical world may be preserved. It is indicative of a desire to retain some of the material objects which we may have worked hard to achieve.

The question arises again, why all the interest in a future life? All the teachings of the great masters, all the inspirational material which we can find that help to make us realize values not related directly with the material world, stress the importance of present-day living. The fundamental error, in my estimation, is to divide immortality into segments—as is our tendency to divide consciousness into segments. We give these segments different labels—the objective, the subjective, the conscious, the unconscious, and similar terms. Actually, it is all one state of consciousness, a part of which we may not be objectively aware. Immortality is also merely a man-made term. It applies to the whole being, the manifestation of a living force, and we are familiar with that living force as being embodied in the physical entity.

It is to be presumed from experience that at transition the physical entity ceases to be invigorated and enlivened by the immaterial force which infuses it, causing it to be a manifestation of a living soul. But, nevertheless, if that soul survives the physical existence, then it is a continuity of the existence simply in another form. Immortality is a synonym for life, for being, and this state of immortality exists throughout eternity, according to many religious teachings and the fundamental philosophic principles of our teachings.

The phase of which we are consciously aware in our present-day existence is only a part of our whole existence, but it will continue and we will eventually come to a realization of other phases. A time and place will exist, it is my fundamental conviction, when all these experiences and phases will be united into one, and we will then be conscious of the one important factor that every moment of being has had its purpose. The most important use we can make of being is to utilize it in the expression that exists at each point of our conscious realization of being. It may sound old-fashioned and not in accordance with many modern

concepts when I say that the present moment if lived right is the solution or the key to immortality regardless of what may be our personal beliefs as to a future life. If we live to the best of our ability and to the best of our knowledge and strive to fit ourselves into a Cosmic scheme that is greater than we as individuals, immortality today or tomorrow will take care of itself.

It is good that man has a curiosity concerning the unknown. If man did not devote himself towards the discovery of the unknown, he would still be an uncivilized being. But he should not devote himself so exclusively to the unknown that he fails to take into consideration the importance of the known. The problems, circumstances, and advantages that are ours today are the part of our experience which we should concentrate upon and the rest will take care of itself. Speculation upon the nature of a future life of which we do not have direct experience is possibly an enjoyable pastime but not a very productive way to use our energies at the moment.

Immortality is a state that does not have to be attained. It is an existing state that we should learn to use. Our segment of immortality is at the moment, and I am sure that if we live it well, all the future will take care of itself. Many individuals have different convictions upon these subjects. I believe that a personal immortality is attainable, and that the individuality which is the ego or the "I" will continue to survive in some form or another because the cosmic forces that cause all being to be must be considered to have a constructive and progressive nature if we are to relate logically those forces to the total manifestation of being and to a teleological concept of the universe. I believe that we exist as individual entities and will always continue to do so, but in what form and what place it is not our position now to attempt to describe, and no great advantage is going to be gained from speculating upon what may or may not be the circumstances of the future.—A

Is Death by Plan?

A soror of Toronto, Canada, addresses our Forum and asks: "I would appreciate it very much if you could tell me if death is by plan or accident? Is there a definite time for us to enter transition?"

There are two ways to approach an answer to these questions. Which one will be preferred depends upon the religious or philosophical background and affiliations of the individual. If one holds to a theistic conception of the deity, that is, a personalized, anthropomorphic type of god, then each act in the life of every individual is presumed to be *pre-determined*. Philosophy may call this same view, *finalism*. In other words, from the moment of birth, each event has been previously established. The so-called "choices" of the individual are then not *really* such, according to this conception, but rather they are a series of impulsions. The person is impelled to act as he does whether such be for his immediate benefit or not. All of these acts are so organized that they lead to the eventual one as foreseen, the one that results in transition at the time desired by the ever-directing god.

There is little difference between such a religious or philosophical view and *fatalism*. Each individual's fate, as a course in life, has been prescribed for him, according to the fatalist, and it is inescapable. The believer makes of himself, in principle at least, a puppet. He dangles from the figurative desires, wishes and volitions of a supreme power, as though he were being pulled by strings. Each act, each thought, is not his own. He is but continually motivated by the higher intelligence or being.

There is a psychological reason, other than religious tradition or creed, as to why some persons cling to the belief that not only death but all their acts are the consequence of "God's will." To think thusly obviates the necessity of a personal responsibility for one's life. One is then inclined to give way to his impulses and inclinations with little concern for their effects. The effects are easily excused to oneself, at least, on the grounds that they are not self-initiated. In fact, it is but a transference of responsibility to God, or to whomever or whatever one believes holds the puppet strings of his fate.

The other conception which proclaims that the date of death is planned also subscribes to a teleological cause, that is, a divine and purposeful mind. In this mystical and metaphysical conception, the date of death as such is not pre-determined. Rather, it is held that the soul-personality of the individual is of such a level of consciousness, of such an

inner understanding, that in the *plan* of things, he will attract such conditions as causes from which a chain of effects will follow. These effects will eventually bring about the transition at a specific time—if there is nothing to interfere with them. We see, therefore, that the planning in this connection insofar as transition is concerned is very broad.

We may look at this subject in this manner. We will designate a particular combination of circumstances by the letter D. Whenever these circumstances are attained it will bring about a cessation of life. By the inherent nature of his soul-personality, the individual is internally motivated to proceed from *Step A* in life to *Step B*; thence to *Step C*; finally to *D*. When *D* is reached transition occurs. The procedure is such that *D* is finally reached at the conclusion of the individual's life at an exact time.

From this viewpoint, the Cosmic or Divine Mind has established certain impersonal laws to which each soul-personality is subject. As each soul-personality is more or less different, the influences of these laws, the causes and effects, bring about different times of transition. The 144-year Cosmic cycle of incarnations, the period from one birth to another birth, is governed by these same principles. Thus, if one passes through transition at 80 years of age, the soul-personality would reside in the Cosmic realm for the difference between 80 and 144—or 64 years.

However, there is a certain amount of flexibility in the date of transition according to this 144-year Cosmic cycle principle. One can vary the time of his transition by the use of certain Cosmic laws, such as in the manner of his living whereby he can prolong or shorten his earthly existence. But he cannot alter in the Cosmic the time that the soul must reside there. For example, one may live so harmoniously, using constructive Cosmic principles that he attains the age of 90 on this earth plane. But he will then have an *inexorable* period of 54 years in the Cosmic—again, the difference between 90 and 144 years.

In a philosophical and logical sense, there is truly no such thing as an accident. Everything occurs by what we call *causes* and *effects*, or rather, a series of events which appear to have a causal relationship. What man calls an "accident" is a combination of

unanticipated circumstances. When two automobiles crash into each other on a highway it is not an accident in the sense of being without any order or causal relationship. The laws of physics apply in the propelling and meeting of the cars—just as much as if the drivers had intended the collision and directed it!

Every death is an accident except murder or executions *if* we take the position that man did not intend it and was not familiar with the circumstances that would lead directly to a specific time of transition. On the other hand, no death is an accident if we think of it as being a condition which follows from a series of events.

From the mystical and Rosicrucian point of view, it is best to look at the whole matter in this light: If we give no concern to our way of living, our death will eventually follow just the same. It will come as a propulsion of our tendencies inclining us to do this or that from which death will follow. In other words, we will act in such manner that *Step B* will follow *A*; and then *C* will follow *B*, until *D*—the transition—occurs. If, on the other hand, we act in accordance with the laws of living as they affect health of body and mind, and if we live as much in harmony with Cosmic functions as possible, the time of transition could be extended. Instead of the course of life reaching its climax at *D*, it might in such a situation be carried forward to *Step F* or *Step G*.—X

AMORC and Christianity

A question which is often asked in one form or another concerns the feelings of the Rosicrucian Order about the Master Jesus and the so-called "immaculate conception," as well as other Biblical "miracles."

A frater from New Zealand sums this up by inquiring: "When you mention Christ, you refer to Him as 'Master Jesus,' and when speaking of Christianity you appear to place it in the same category as other religions. How do you define and interpret the conception, resurrection, etc.? Can Rosicrucians be Christians, and what happens to the beliefs of a Christian when he becomes a Rosicrucian?"

The unfortunate part of the teachings of many branches of Christianity is that they fail to recognize the validity of any other

religion. In their eyes, the only way to gain salvation is through Christ, the "Son of God." People who are unfortunate enough to have been born in Buddhism or Moslemism, for instance, are doomed to Hell before they start because they are not Christian.

Christianity, they say, teaches brotherly love, and other "Christian virtues," as does AMORC. They often do not realize that the Koran, the Tannach, the Hindu Scriptures, and most others teach the same lessons, often word for word, as the Christian Bible. These laws, then, are not necessarily Christian, but rather they are Universal.

Cosmically, it was necessary for a person belonging to each geographical area to bring these Cosmic truths to his people. An Oriental would have been a suspect in Jerusalem just as a Hebrew would have been in China.

Also, the presentation of these laws had to be different in each area, as were the time elements concerned. The people of the Orient, with their contemplative nature, were ready for Buddha long before the Arabian people were ready to receive Mohammed, and the Western people to receive Jesus.

Each of these was a messenger for the same God. Moslems, Buddhists, and Christians alike worship this same God, but not all the Christians, or Moslems, will admit this. (Christianity is not the only religion guilty of assuming that theirs is the only God, and different from that which the rest of the world worships.)

Jesus was a son of God just as we all are. He was a highly enlightened man, a Cosmic Master, one among a number of such great Masters.

The followers of Jesus felt that no person so illumined could have been naturally conceived. In fact, among the mystics it had been a generally held belief that divine conception is possible; that the power of a mental or audible word by a highly illumined being is capable of impregnating matter and bringing lifeless matter into consciousness. Even if the birth of Jesus had not been a virgin one, this would in no way detract from the Cosmic consciousness he experienced and in which he was made a divine being. In fact, there are many personages who have been declared by their followers to have had an immaculate con-

ception or divine birth, some of whom preceded the birth of Jesus.

There are many possible ways to explain the resurrection. A frater recently evoked the theory that Jesus was not really dead when removed from the cross and entombed, but had merely become unconscious, reviving in the tomb and bursting free. Many authorities feel that his body was removed by his followers, who spread the story of the resurrection to further that idea of Divinity connected with his name which was so necessary to bring new seekers into the light of his teachings. Either of these explanations is possible, though the latter is more probable.

When viewed with an open mind, these ideas, though perhaps new to many, can be easily accepted by Christians as well as non-Christians. Rosicrucians, as has been reiterated many times, can be Christian just as they can be Jewish, Hindu, Buddhist, Moslem, or of any other faith. Nothing happens to one's Christian beliefs when he becomes a Rosicrucian other than a possible reorientation of those beliefs, both in their own light and in view of similar Cosmic truths presented in other philosophies.—W

Value of Autosuggestion

A Texas soror has stated to our Forum that apparently AMORC does not use the word *autosuggestion* in connection with any part of its work. She asks then if what we refer to as *suggestion* is not actually autosuggestion. She relates that in our teachings we try to bring improvement within ourselves through conscious thought, affirmation, petitioning the Cosmic for guidance, and through the practice of suggestion. The soror also inquires of our Forum if, in our meditation practices, in dwelling within, and in much of our psychic work, we are not actually practicing a kind of autosuggestion.

Let us be certain that we first understand what suggestion actually is. We frequently refer to it, but can we define it so as to know of what it consists? Let us say that *a suggestion is an idea that has indirect reference to other than its own content*. Most of our ideas are immediate and self-contained. If we perceive an object on the river, concomitant with our perception of it we may know that it is a boat. Subsequently, we may analyze what kind of boat it was that we

saw and whether it was going slow or fast, and other ideas related to the experience. However, the first visual perception resulted in the immediate idea, we shall say, of a boat.

For further analogy, someone may say the word *rose* or *green*. Our ideas will arise directly out of those words. The ideas occurring to us and the auditory impression of what was heard would be almost identical. We might, by thinking about the words, come to relate many other ideas associated with them, but such would not be directly engendered out of the immediate content of the words themselves.

Suggestions are far more subtle. Most often we are not conscious of the ideas which they arouse by association. In fact, the word, symbol or act taken entirely by itself may not have any verbal or logical connection with the ideas which follow from it in our minds. For example, let us presume that someone in conversation mentions the date, September 12. To one person hearing the date, it would convey no other meaning than the intended reference, a point of information which was intended to be conveyed in the course of the conversation. But to another person, by the association of suggestion, it has reference to intimate experiences in his life. These would be ideas which in themselves had no logical connection with the date except in the particular experience of that individual.

The impressions and sensations that compose our ideas become a complex matrix. They are interwoven. One idea which is an important element of some impressive pattern of thought is likely to bring about a recollection of all the other ideas associated with it. Suppose one spent much time on a farm as a boy. Then, years later, while riding in the country and getting the fragrance of new-mown hay, there would be a flood of suggestion from the memory of all ideas associated with farm activities related to the scent of new-mown hay.

Suggestions, of course, are not all visual or auditory, nor do they arise from any one sense. They may be received through any of our peripheral or other senses. A gesture made by someone, a facial contortion, a peculiar feeling experienced, thermal changes—all these are capable of conveying suggestions. A suggestion is oftentimes more effective

in producing certain stimuli or reactions than is a direct idea.

A cinema theatre was located next to a small bakery which also served coffee and cake to customers. The ventilator of the bakery was adjacent to the air intake of the theatre. About 11:00 p.m., the bakery removed from its ovens the bread, pies, and cakes for early morning sale. The delectable scent of these freshly baked goods was wafted into the theatre during the last evening performance. The patrons of the theatre would be subject to these odors, which aroused by suggestion an appetite for the food articles they could not see, feel, or taste. In fact, they were not able, directly from the scent, even to tell just what baked commodities were causing it. But their experience with such scents brought forth from memory mental images that they imagined to be associated with them.

This kind of suggestion is continually used in modern advertising. The psychology of advertising has determined what colors, what kind of actions, sounds, and designs are related to the primary appetites, urges, and inclinations of people. Advertising is so arranged as to arouse desires related to the commodities offered for sale.

Consequently, we are constantly subject to suggestion. We react to the subtle associations that these impressions make upon one or all of our senses. In fact, many of these ideas are not consciously realized by us. They penetrate to the subconscious and there they engender related ideas which motivate us in various ways. That one person is more suggestible than another, modern psychology in clinical tests has determined. Further, the same person may be more easily influenced at certain times or in certain states than otherwise.

Let us use the instance of a small boy who has to walk home past a cemetery after dark. He has certain anxieties about the experience confronting him. He becomes nervous and tense as he approaches the cemetery. All his senses become exceptionally acute as he vacillates his consciousness from one to another, listening keenly or staring into the shadows of the cemetery. Any motion of a tree limb, the fluttering of a piece of paper across the road, or the hoot of an owl becomes a suggestion to him of a whole series of mental images, none of which has

any direct relationship with the incident itself; that is, there is no logical connection between them and the cemetery.

One who is in a highly emotional condition is far more subject to suggestion than one who is not. This nervous state causes one to become more responsive to impressions. It gives the impressions greater emphasis so that will and reason can be only with difficulty imposed upon them to analyze the ideas which they arouse. Children are more susceptible to suggestion than adults because they are more inclined to have *emotional* reactions to their environment than to rationalize their experiences.

Psychology has likewise found that "suggestion can be an empathic tendency of an individual to mimic or share in the behavior of others and to do so unintentionally." In other words, suggestion can cause us to project our personality so as to assume the conduct of others. For example, a person, seated alone in a room where others in the group are laughing and smiling, finds the atmosphere contagious. Even though he may not know the cause of their merriment, he smiles, too. He unconsciously mimics their attitude.

An individual not ordinarily inclined toward reading, if obliged to sit for some time in a room where all the others are reading, will be influenced to look at books or magazines. He will do this, even though there may be points of interest outside a window near him. The suggestion causes a mimicry of the social habits of his environment.

Autosuggestion is primarily what the words imply. It is suggestion to oneself. One may be conscious of the acts or words and yet he may not realize that it is a suggestion which he is giving himself. One can so imagine something, by repetition of the thought, that it becomes a reality to him. Many religious martyrs, torn on the rack or burned at the stake, by believing themselves to be receiving divine grace, have by such thought, notwithstanding the circumstances, freed themselves from pain. The ecstasy and beatitude they imagined caused them to be impervious to physical suffering. This, as autosuggestion, induced a hypnotic state in which apparently the victim did not feel pain.

Affirmations may have the effect of autosuggestion, if repeated with complete con-

viction as to their efficacy, and if the causes which would undermine the power of suggestion were removed. Thus, for example, one could not eat unripe fruit and agitate a digestive disorder while at the same time affirming he was recovering.

A considerable part of metaphysical healing, or self-healing, is due to autosuggestion. The distressed person has absolute confidence in the system which he is using. He believes he is placing himself en rapport with the Cosmic or divine *curative* forces. These become a suggestion to himself. He is less tense, less fearsome and, as a result, allows the natural curative process of his being to function more normally. Every medical physician and psychologist is aware of the psychosomatic effects in recovery from serious illness or surgery. The thought of the individual can arouse either harmful or beneficial emotions in connection with his recovery. In other words, the mental attitude of the patient can be in accord with the treatment administered or counter to it.

In meditation, autosuggestion can be beneficial or it can be an obstacle. It depends upon the procedure used. In exercises concerned with mystical principles, it is not advisable to tell the neophyte or student, in advance, details of the results expected. Obviously, the student wants to know the reason for the exercise and this should be explained. But when one relates the particulars experienced by other students, they become the foundation upon which the participant tries to construct his own experience. The student is ardent; he is anxious to be successful. To him, success means mental images, visual, auditory or tactile, similar to those of others. Every sensation he has during the exercise he consciously or even unconsciously tries to fit into the framework of the experience of others. In most such cases his results are wholly autosuggestion. He has implanted the details of the experience that he wants to have within his own consciousness.

The beneficial aspect of autosuggestion in mystical exercise is to implant in the subconscious certain definite principles of procedure that are to be followed. They then become a guiding influence for the neophyte, with the power of the subconscious behind them. They impel the consciousness in a certain channel when the vacillating will

may otherwise fail to keep the mind concentrated on the purpose of the exercise.

Almost every instruction, advice or counsel that arouses an emotional response within us is a form of autosuggestion. It is what is psychologically known as image-building. The mental image is set up in our minds as an ideal, as the result of certain pleasing emotions that may have accompanied it. Consequently, in our behavior, in our actions, we try to emulate the image that exists in our minds and which we have found pleasing. We act then *as we have motivated ourselves to act*. Morality, right living, acting according to conscience, are primarily the result of autosuggestion.—X

This Issue's Personality

Many individuals are inclined to think that destiny shapes the course of their life. But actually, we are the principal factors, either consciously or unconsciously, in the course that our life eventually takes. We cannot anticipate all the events that come to transpire in our lives. However, our thinking, actions, and associations gradually bring about circumstances that form the channel through which pass the years of this mortal existence.

In the instance of Soror Maria Moura, one of the two executive officers of the Grand Lodge of AMORC of Brasil, she was the primary influence in shaping her own destiny as she now experiences it. Soror Moura was born in Sao Paulo, Brasil, January 30, 1919. As with most Latin-Americans, her early religious affiliation was Roman Catholic. At an early age, after completing her college studies, she realized that her spiritual and intellectual life was not wholly satisfactory. There was something wanting that church attendance alone did not provide.

Soror Moura was acquiring a very practical experience in the business and professional world. She was meeting many prominent persons who, however, often indicated a serious lack in their personal lives. This convinced Soror Moura that there was some *unknown ingredient*, some secret element needed to fill the hiatus she was experiencing in her life. While active for several years with a large Brazilian air line in the capacity of public relations and secretarial functions, she continued her search for this unknown ingredient.

In the year 1948, Soror Moura was undergoing some dental work. During the dental sessions, she directly or indirectly revealed the search that she was making—the dentist was a Rosicrucian! The contact was made and in the latter part of the same year, she crossed the Threshold of the Rosicrucian Order, AMORC. It was after this experience that Soror Moura's destiny became closely linked with that of AMORC in her country. In 1951, she became co-founder of the Rio de Janeiro Chapter, now a Lodge. In 1952, she was elevated to the Secretaryship of the Board and simultaneously functioned as Matre, a ritualistic office. In 1954, she was honored by being appointed Master of the Rio de Janeiro Lodge. She then entered into the arduous task of translating into Portuguese, the language of Brasil, important documents and papers transmitted by the Supreme Grand Lodge of AMORC in San Jose.

In the latter part of 1957 and early 1958, she assumed the tremendous task of becoming co-founder of the now rapidly-expanding Grand Lodge of AMORC of Brasil. Of her most able associate and co-founder, we shall relate particulars in our next *Forum* issue.

Soror Maria Moura is an indefatigable worker deeply imbued with the principles of the Order, and devotedly dedicated to its functions. Her hobbies are all amplifications of her work, further shaping her destiny as an executive of the Rosicrucian Order in her country. Her favorite avocations are reading, music, traveling, and teaching.—X

Black Magic and Superstition

Many of our members, especially in Africa and the Federated West Indies, ask questions concerning the widely varied forms and practices of the "art" of Black Magic with which they have grown up in their native lands.

"Black Magic," of course, is a demonistic form of magic, operating through spirits, generally, used with evil intent to cause death, misfortune, or other harm.

There exists among the African tribes a belief of association between an object recently handled by a person and the individual himself. In such a case, a piece of clothing or even dust from the victim's footprint may be taken, and any injury caused

such objects, it is believed, will bring similar results to the victim.

One of our members who lived many years in British West Africa tells of a native boy who came to a doctor friend convinced that he would die, for a local man with a reputation as a practitioner of Black Magic had accosted him and, smashing an egg at his feet, stated that his life would smash like the egg.

One method thought to bring harm to a family or household is to hide in the roof, or some other part of the house, an object housing a bad spirit. Until a native doctor endowed with the ability to search the object out and banish the "spirit" has purified the house, the family is beset by all sorts of misfortune.

Besides these forms of magic, there is a great fear of various kinds of supernatural or spirit beings. There are spirits which roam at night and will capture and kill or, worse, will possess the bodies of those who must venture out after dark. Water spirits are also described. These inhabit swamps or certain other water bodies and do harm of various degrees to the unwary or the unprotected.

Protection plays a great part in the lives of people in these and many other areas. The powers ranged against them are so great that they feel it essential to have some means of protection. This may be a potion or charm, but the most common and desired is a talisman or a fetish of one kind or another. Rings or amulets to be worn around the neck are the most popular. The Rosicrucian Supply Bureau is daily besieged with requests for such items to protect the wearer not only from Black Magic and Spirits, but from accidents, poisoning, and any other bodily harm. All we would have to do to double or triple our membership ring sales would be to claim such fantastic powers for them.

In one way, the use and effectiveness of such talismans illustrates rather than repudiates the true nature of Black Magic—that it is purely psychological in its method of attack. This is shown by the fact that if the intended victim has a talisman which he believes, or "knows," is powerful enough to ward off the powers of his tormentors, then they can cast all the spells they wish and he will not be harmed. If he loses the talisman, however, he is a doomed man. He

knows this, and, surely enough, he falls victim to the magic and dies, or loses his wealth, or similarly responds to whatever form the magic is to take.

The treatment of cases of magic is as psychological as are the effects of its use. In the case of the boy whose life was smashed with the egg, the doctor took the boy in, had him lie down and visualize the egg broken in the dust. By talking to him for several hours, he had the boy visualize the egg as gradually coming together; first the yolk and white pulling in, then slowly the bits of shell forming around them. Eventually the egg was whole again with only the cracks showing and, finally, even the cracks were gone. With the egg whole and sound once again, so was the boy's life. The doctor then said that his power was greater than that of the practitioner and promised the boy he would never again be bothered. In this case, belief in the power of the white doctor replaced the need of a talisman.

If the peoples in those areas, so fraught with fear and superstition, could be educated to the true nature of these beliefs, the problem of Black Magic would no longer exist.

The misery and death brought about by the use of Black Magic comes from no external or supernatural cause at all. It is brought about solely because of the victim's *belief* in it, and is created within his own mind through his fear of it.

The victim has grown up among these superstitions and believes in them so devoutly that merely the suggestion that someone is using magic against him is enough to convince him of impending doom. If he would realize that this power came from within himself entirely, and truly believed that the so-called magic could not harm him unless he allowed it, he would then suffer no ill effects.

It does no good to accept this fact academically, so to speak, without truly accepting it emotionally as well.

A person in Africa recently wrote saying that years ago another man pronounced a curse on him, stating that he would become insane. It hasn't as yet come about, but even though the individual has long felt there probably is nothing to fear from the curse, he still often worries about it. This is a case where the victim has analytically

determined the truth of the situation but, because of his long traditional acceptance of the native superstition, he cannot completely expel the possibility that the curse might really manifest. Should he continue to let that occasional worry grow upon him, the curse could prove true; not because of the curse itself, but because of his inability to forget about it.

The key, then, to one's nullifying the effects of Black Magic is one's refusal to believe, both mentally and emotionally, in the supposed power which is evoked by its use. Once a person knows that it works only through fear, and accepts that fact with his whole being, he will realize there is nothing, in reality, to fear. The forces of Black Magic and superstition then will be truly nonexistent.—W

Mental Pictures of the Blind

There are two separate questions submitted to our Forum which have a relationship and, consequently, we shall endeavor to answer them jointly. The first question is: "What sort of mental pictures do blind persons perceive?" The second query is: "Are blind people influenced by color?"

A congenitally blind person, that is, one who is born blind, would not have the same *visual* images as we do. In most cases, he would have just color sensations, even though he had never seen any colored objects. These color sensations could be induced by the mechanical means of pressure on the eyelids or by rubbing them. Let one close his eyes tightly or cover them with a cloth so that no light may come in contact with the eyes. Then let him press gently, but firmly, on the eyeballs with the index finger of each hand and then suddenly release them from pressure. In most instances geometric patterns of color will be seen. At times these are more intense than at other times. Rather, we should say that one will have the sensations of varying color and forms as well.

These colors are due to stimuli of pressure upon the nerves leading to the retina and from it to the area in the brain having to do with color. The stimulus is not due to light waves coming in contact with the nerves. A congenitally blind person would not know the nature of the colors he saw. He would not be able to identify them. He would "see" by the method explained, that

is, have sensations of perhaps red, orange, green, or blue, but he would not know the colors. He could not describe the colors which he was perceiving in this manner so that others could identify them for him.

Eventually such a blind person would assign some name of his own to the color he experienced. Let us presume that he was told that there are three primary colors—red, green, and blue. Let us also suppose that he was perceiving, by the method we have described, visual images of these colors. He would then presume that what he was experiencing was red, green, and blue. But which one was red, green, or blue? If he were, in fact, always just perceiving a field of blue in consciousness, he might designate it as red or perhaps green!

One who is not congenitally blind but became so later in life, because of illness or accident, would experience mental images of a visual nature. In our relating to such a person a description of a house or a landscape, he would be able to recall from memory objects or scenes which he formerly saw and which would seem to him to parallel what we are describing. We all know that a great number of our visual images are ones recollected from our experiences. The person who suffers blindness later in life has a decided advantage, if one may call it that, over the congenitally blind person. This advantage is that, before his blindness, he had been able to store a vast number of visual impressions in his memory. He can, subsequently, draw upon them to help his understanding of what others are relating to him.

The congenitally blind are assisted in understanding their world by special emphasis being placed upon their other sense perceptions. For analogy, a child who is born blind is made to carefully feel an object like a glass tumbler, a fork, a spoon, or a chair. After the object has been carefully felt and examined in this way and the tactile sensations, those of touch, are registered in the child's memory, he is told that what he felt is a chair, a fork, and so on. The mental image formed of the object is not a visual one, but is a tactile one—of *feeling*. For example, you have never seen air but, when it blows upon your face, you know from the sensations of feeling that such is known as air in motion. The experience has identity, becomes a mental image to you by touch

rather than by sight. So, too, do congenitally blind persons fill their sense world with realities.

It is an established fact that most blind persons develop acutely their *psychic sense*. The loss of one peripheral or objective sense makes them more conscious of the finer impressions or stimuli which register upon their sympathetic nervous system. They cultivate a reliance on these more subtle and finer impressions which they receive. Many blind persons have related (and it has been demonstrated) that, if they are not distracted, they will sense an obstacle in a room. In crossing the room in which a chair is in their path or a door is closed, they will discern it. They will suddenly stop before reaching it and put out their hands and locate the obstacle. The famed Helen Keller demonstrated this many times.

The blind often find it quite difficult to describe the sensations which they have by this psychic means of detecting objects—accomplished by *hyperaesthesia*, that is, super-sensitivity. This is frequently experienced as an epicritic sensation, a kind of pressure as though something suddenly were pressing in on them from without. It could be, and this is offered as a hypothesis, that, due to the blind person's almost unconscious reliance upon his psychic or subliminal faculties, he is unknowingly to some extent projecting his aura out from his physical person. This aura, we shall say for better understanding, can be likened to an electromagnetic field.

When this field is disturbed or agitated and any substance comes in contact with it, then, like the use of radar to detect distant planes or ships, an impression is made upon the consciousness. When the aura is thus disturbed, it produces, through the nervous system, a peculiar sensation of pressure as of contact with some substance. This is the warning to the blind person to exercise caution.

All of this proves, too, that we do have subliminal faculties, psychic powers, which we do not ordinarily use. They are suppressed by full reliance upon our peripheral senses as a matter of habit. In fact, what we refer to as *intuition* or the guidance of the Divine Mind within us, is principally due to this *psychic perception*. Impressions are registered upon our nervous system which are not detected by our objective senses.

They are then transmitted to the brain, and there reduced to sensations perceivable by the objective consciousness. They take the form of some mental image, some notion or idea. They come through into the objective with such perspicuity, and in such a flash, that we entertain no doubt about them.

Let us again refer to the analogy of *radar*. The psychic sense receives subtle impressions which the objective senses cannot register. Thus as radar it detects objects which are not visually discernible. Then, in the complexities of the brain and mind there is a transference of these impressions and sensations into ideas. Sensations previously caused by things we have objectively perceived become related to the transformed psychic impressions so that there arises in our consciousness an image that we can understand and to which we respond accordingly and to which we refer as an intuitive flash or hunch.—X

Resting the Mind

A frater now asks our Forum: "Would it be possible to stop the function of our brain by lowering the temperature in our bodies, thus inducing a state of absolute rest for our thinking mind?"

A distinction must be made here between the brain and the mind. We presume that the frater has reference to the brain and its organic functioning. In our Rosicrucian teachings we expound that mind really is a consciousness and intelligence that infuses each cell of our being, accompanying the vital life force. This mind is an involuntary function. In other words, it acts independently of the human will. It is this mind that directs the involuntary action of the heart, the circulation of the blood, and the respiratory system, for example. Fortunately for our existence, we do not have to consciously *think* about and direct such functions.

The mind, as an infused intelligence resident in living cells of the organism, is never at rest; it is never dormant. It continues its functions when we are asleep and its principal functions are not inhibited even by an anaesthetic, or we would not be able to endure surgery. This mind, this consciousness, is of several levels or stages of deep sensitivity. How many, as yet we do not know. The whole stream of this consciousness may be called the *subconscious*. Varia-

tions of phenomena occur at certain of its levels or octaves. As we are told in our Rosicrucian teachings, the subjective and objective are only two of its aspects, but they are the commonest.

Just as the intelligence of this mind functions through various organs producing the different physiological actions, so, too, through the brain, it causes such states as perception, reason, will, and memory. Mind uses the neurons, the brain cells and their pathways, and the various plexuses of the brain to produce all those qualities which we ordinarily consider characteristics of the brain. In a sense the brain is subordinate to the superior mind which created it.

Even our usual mental processes, as cogitation or sustained contemplation and reasoning, do not fatigue the brain. It is commonly said that we become brain-fagged, after using our mental faculties in a long day's labor, but it has been demonstrated that it is not the brain which tires. Rather, we, through concentration, expend considerable nervous energy. We tire our eyes and muscles of the neck, limbs, and back by unconscious tension while mentally concentrating upon some work or study. It is not the brain that needs a rest from strenuous mental effort, but these parts and *the nervous systems*.

It is not possible, while conscious, to rest the brain by decreasing or eliminating stimuli. In other words, we cannot remain conscious and completely suppress impulses coming to the nervous systems and brain. We may say that objective consciousness is not a thing but a function. It arises from the stimulus of the electrical impulses of the nerve cells. The stimulus produces varying sensations and ideas and these we identify as consciousness. In fact, have you ever been conscious *without* sensations and ideas? Can you realize, without realizing something?

As we depress and gradually eliminate one kind of sense impression after another, our world, our experience of reality, shrinks accordingly. Shut your eyes and one fifth of your perception of the external world is eliminated, at least one fifth of the channels by which you are conscious of externality. Then cover your ears so that no auditory impressions are possible, and again the world further contracts. Suppose you did this with touch, smell, and taste as well. Externality would be closed out to you.

Under such conditions you would, however, not be completely insensate. You would still have consciousness of other sensations. There would continue, for example, what is known as somesthesia or cutaneous sensations. These are the sensations that arise from our own skin. Further, there would be protopathic sensations, as the feeling of cold, heat, and pain. There are, too, what are known as epicritic sensations, the feeling of internal pressure within the organism. But, even by shutting out external sense impressions and still retaining consciousness because of the internal impulses, you would not feel rested. Instead, you would become increasingly agitated.

An experiment conducted by Dr. Wilder Penfield, world-famed brain surgeon of the Montreal Neurological Institute, endeavors to prove that the brain is a storehouse for records of the stream of our life and thoughts.

"Experiments in monotonous existence were conducted at McGill University in Montreal. . . . Volunteers were swathed in soft clothes, placed motionless on comfortable beds in dim, sound-proof boxes. Absolutely nothing happened to them! And their minds, without the usual impressions gathered by the senses, soon began to play tricks."

A rest, when one is mentally fatigued, should consist of an entirely different type of activity. One should use other sense organs or, preferably, resort to physical activity for a change. If we may use a personal reference, we have often been quite fatigued from writing or other work requiring mental concentration, but, by going to a gymnasium at the conclusion of the day's work and engaging in rigorous physical exercise, which at first seemed quite an effort, we found ourselves quite rejuvenated within an hour. Not only were different muscles and nerves brought into use but the stimulation of the blood circulation and the quickened breathing revitalized the nervous systems and brushed away the fatigue.

It has been observed that very elderly persons who did not have impaired blood circulation caused by sclerosis, have been able to retain highly alert and active mentalities and memory. Loss of memory and inability to concentrate in old age are not the results of brain fatigue or the aging of the brain.—X



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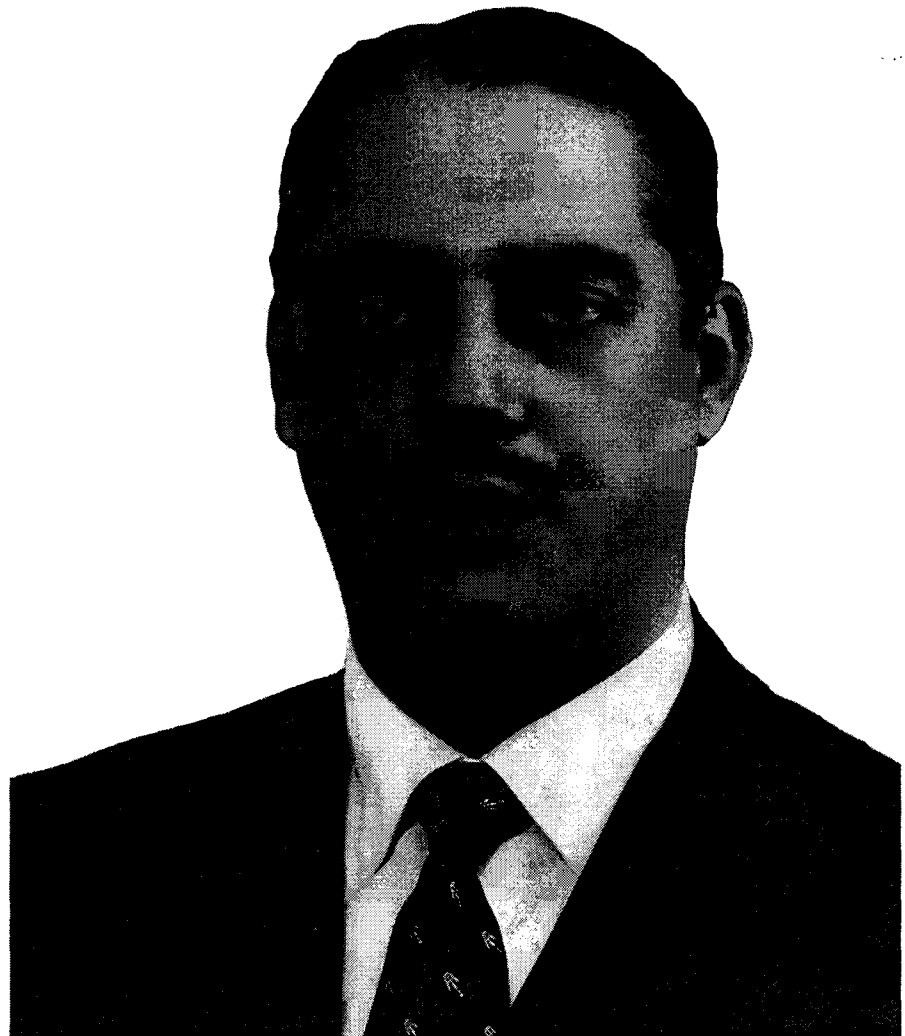
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JOSÉ DE O. PAULO, F. R. C.
Director, Grand Lodge of AMORC, Brazil

Greetings!



CHANGING YOUR CONSCIOUSNESS

Dear Fratres and Sorores:

During normal times, on Sundays and holidays, why are the public highways congested with automobile traffic? Is it just the love of the people for the great out-of-doors, and for the sensation of an effortless rapid movement of the body? Those are perhaps some of the explanations; however, the reason goes deeper and has a more serious psychological foundation. We avoid monotony and ennui only by the continuous vacillation of our consciousness. A fixed state of consciousness, that is, the retention of an idea which does not change causes mental fatigue, which develops into irritability. There is no greater torture than boredom, as many can testify.

There are two ways of actuating our state of consciousness. The first is to have it impelled without volition on our part. We may look at or listen to something, for example, which continuously excites our mind with its varying impressions. Changing sounds, spoken words, the movement of objects, variation of colors—these things hold attention by the sensations they produce within us, thereby causing our consciousness to be active.

In fact, consciousness would become dormant if one sense impression, a sound for instance, would be sustained so that we could hear or be aware of nothing else. This is known to workers in shops and industrial plants, where for hour after hour their ears may be assaulted by some particular and constant sound, such as the whirl of a motor-driven saw. Eventually this sound is blocked out of their consciousness; they no longer realize it. Consciousness needs change. It is kept active only by the varying impressions it receives, with the resultant sensations from them.

The second way of actuating our consciousness is by our will, by thinking, by reasoning, by organizing the ideas which have already registered in our minds into new and different conceptions. A man may

be seated in a cave, where no external impressions can reach him, with no sounds or sights to attract his attention, yet his mind may be furiously active because of his reflections. The studious type of individual, the thinker, can always self-stimulate his consciousness. Thus, he can be assured that he will never experience the monotony of an inert mind. Through practice, his mental powers have become flexible and intellectual activity is quite facile for him.

Conversely, however, the other types of individuals, which unfortunately constitute the majority, find self-instigated mental activity strenuous and laborious. They prefer to remain passive and that the world, instead, act upon their consciousness. Consequently, for this to come about they must have bodily activity, which they find less disturbing than the exercise of mind. In other words, they decide to place themselves in such a position that their environment will act upon them, that scenes will ever change without their even having to direct their own consciousness.

To use a simply analogy, if you want something to move before your eyes, you either exert the effort to move your hand or something else up and down before your face, or you can go to the window, remain stationary and let things on the thoroughfare move themselves before your vision.

The majority of people prefer the latter type of activity. They find it more pleasing to move their bodies along the highways for the changing environment it affords, and because it continuously assaults the consciousness with different sense impressions that prevent monotony and thereby cause pleasant, though often superficial interests. The fact that this is so is evident that they frequently change the direction in which they drive their cars for pleasure, and vary their rate of speed. They are constantly seeking a new thrill, a further stimulus of consciousness, without the exercise of their

mental powers. They prefer to be acted upon, rather than become active themselves.

The cause of this deplorable condition is often to be found in the homes of these people. Many of them are wealthy and own luxuriously appointed homes, or are in quite moderate circumstances. When they remain at home, other than for sleep, dining, or to entertain, they feel immured in a prison. The home is not really such to them, but merely a shelter or residence. There is nothing in it which stimulates their imagination or causes an active state of consciousness from which they can derive enjoyment.

A home must be the habitat of your interests as well as your body. It must afford an outlet for your emotions and your desires as well as a place to hang your hat. In its furnishings, devices, or appurtenances, there must be something that will challenge your mind and stimulate your thinking in a pleasing way. A home does not need to be a schoolroom or laboratory where tedious mental occupation is demanded of you. It should, however, provide interests to your mind which are restful, relaxing, and which move your consciousness pleasantly, without the need of accelerating your body 30, 40, or 80 miles an hour along the highway, to get the same results.

If you cannot conceive of what to bring into your home that will afford these mentally constructive, not dissipating pleasures, you are poverty stricken, even though you may be wealthy in material possessions. If you have no hobby, no special mental interest which brings you great satisfaction in your idle moments, you are abnormal—you are an extreme extrovert. You are thus unable to create your own environment, and you are obviously a slave to forces and factors which act upon you. A man who says, "Well, there is no particular avocation which appeals to me," is in the same breath saying, "I have no desires, except the instinctive ones of my appetites. I find no

pleasures, except in eating, drinking, and bodily indulgences.

Most persons who must continually be moving about, go here and there for diversion, are doing so because they cannot find it in their own minds, and, yet, they are always restless. Actually, the external excitement for which they are ever in search is not thoroughly satisfying to them. If they would admit it, they are always wanting something more but they do not know what.

I recommend that such persons read some of the popular science, mechanics, and crafts books that are on newsstands. In time, they may find some craft, some illustrations, or an article related to it that will appeal immediately to their latent talents—talents which they may not realize they have. I suggest also that they visit some of the hobby shops in different cities, that, for example, have on display model railroad equipment, and kits for home experimentation in chemistry, radio, and electricity. I further suggest that they write for the catalog of "Handee Home Shop Materials."* Its suggestions for things that can be made at home, and the devices and tools for such a purpose stimulate the imagination of anyone who might be mechanically inclined.

Also they should visit the display of art students in schools or universities when they are open to the public. There is a tremendous sense of satisfaction in creating, in fashioning ideas into things. You may never become a Rembrandt or a Rodin, but you will enjoy your efforts tremendously. You may never have had clay in your hands before. If, however, there is any unsuspected art in your being, no matter how elementary, as you start to use the simple tools of the beginner sculptor, and see a form taking shape under your fingers, you will get a sense of satisfaction as you have never before experienced.

You do not have to have a palatial home for these things. A corner in a basement or

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an attic will suffice. Even a little table in some part of one room on which you may be able to write or draw. Have you ever tried writing? You may amaze yourself at the results, if you do. No one can really learn to write, by going to a school which professes to teach it. Such a school, admittedly is useful in teaching the rudiments, such as grammar, English, and technical fundamentals for the presentation of ideas, and for the marketing of your finished product. However, the development of ideas and the expression of them comes from practice—try it.

Once you develop mental pleasures and an outlet for them in your home, you will not need to rush here and there for recreation or for a change of scenery. You will not object to the fact that your body remains stationary for a few hours, because your mind will be scintillating and your consciousness revolving from one experience to another, under the magic touch of your new-found interest and your own will.

Fraternally,

RALPH M. LEWIS,

Imperator.

*Chicago Wheel & Mfg. Co., 1101 West Monroe Street, Chicago, Ill.
(From *The Rosicrucian Forum*—Oct. 1943)

Has Palmistry Any Basis?

A soror of New England addresses this Forum circle for the first time, I believe. She says: "It has been said that no two persons have identical lines on their respective hands. Rosicrucian monographs say that 'memory is the working tool of creation.' Although, of course, the lessons do not say so, I wonder whether the lines on our hands must, therefore, be marks of experience, so to speak.

"Every hand does seem to have a few main lines which are similar. I am not inclined toward superstition, but these facts make me wonder if there was ever any basis for palmistry."

Palmistry is an ancient pseudo-science and a form of divination. Technically it is referred to as *chiromancy*, and at one time was part of the official practises of ancient Rome. Even as late as the year 1475 A. D., the chief elements of palmistry were codified, that is, incorporated into a recognized system of practise and interpretation.

The theory of chiromancy, or palmistry, is the assumption that there is a correlation between the hand and the brain and, therefore, by means of it individual character can be read. Further, by the same means, it is claimed that the future of the individual can be predicted.

It is often not realized by the "clientele" of the palmists by what means they profess to make their interpretations. It is interesting to disclose the methods of the palmist who has made a pseudo-science of his "profession." The general shape of the hand is the first classification they consider. Next, the flexion-folds (the lines), and then the muscular projections (the mounds) are examined in connection with "the doctrine of signatures and the influence of planets." The left hand is usually preferred for a "reading" since it is less deformed by work, that is, its characteristics are less concealed by callouses or by a roughened texture.

French practitioners of palmistry have placed hands in seven classes. They are: elementary, grand (possibly meaning the hand of an aristocrat not exposed to any abuse), necessary (this probably means an ordinary hand subject to common usage, including some menial labors), the artist, philosopher, psychic, and the mixed.

The outstanding feature is said to be the thumb. The line surrounding the base of the thumb is the *life line*. At least, that is one of the suppositions of the earliest palmists. If the line is without sinuosities (without winding or folds) the line is said to represent happiness. The first phalange of the thumb is said to signify will; the second depicts the extent of the individual's logic. The ball of the thumb is termed the Mount of Venus, and on its features depends, it is said, the individual's success or failure. Next to the line of life, which it joins beneath the index-finger, is *the line of the head*. Above and parallel to it, it is declared, is *the line of fate*, and parallel to it, and toward the heel of the hand, *the line of fortune*. From the origin of the life line to the base of the little finger runs the line of health.

The supremacy of man is greatly dependent upon the *prehensile* characteristic of his hands. Much of man's environment, now mastered by him, would have been insuperable if not for the dexterity of these mem-

bers. It is the hands which are capable of executing the conceptions of the mind. Otherwise, so far as man is concerned, the world would never reflect his ideas. The hands have fashioned man's ideas into forms. Next to the head and the heart the hands have been eulogized in liturgies as one of man's greatest gifts. The hands have likewise been thought capable of bestowing blessings and evoking curses. The hands of a craftsman were, particularly in ancient times, thought to be possessed of an inherent theurgical power because of their creative ability. Even, today, as we watch the skillful fingers of a mastercraftsman, a worker in ceramics, a sculptor, or a goldsmith, for example, it almost seems as if they possess an independent intelligence instead of merely following the commands of the mind.

Is it any wonder, then, that people of low intelligence or superstition in the past believed that there was a definite correlation between the lines of the hand and the brain? It is also a kind of elementary reasoning that the hands of people performing the same kind of work should have common characteristics. Thus, it would be believed that the hands of philosophers should be similar, and those of blacksmiths. Scientifically, there has not, as yet, been discovered any rational facts to support the hypothesis of chiromancy.

A common misconception in connection with the practice of palmistry is that those of an aesthetic nature, i.e. those of an artistic temperament or profession such as musicians, philosophers, painters, should have long slender hands and fingers. Consequently administrative geniuses, or those of excellent business executive ability, would have short thick hands and more or less stubby fingers. You have heard these claims yourself. Look around you. You will find as many artists and writers, successful ones also, with short stubby hands as those with slender ones and visa versa. The late Emperor, Dr. H. Spencer Lewis, although having excellent administrative talent, was artistic in temperament and found his greatest expression in writing and painting yet his hands were thick and his fingers heavy and short.

All humans do have, speaking generally, similar flexion-folds (lines) just as all nor-

mal persons have ten fingers. At that point all similarity ends and the variation is as great as there are people. The fact also remains that persons with long life lines have died young, and those with short ones have lived to a venerable age. It might be asked, then, how is it that some palmists can miraculously delineate the character of the one whose palms they read?

This faculty is not due to palmistry but rather to the highly developed sense of character analysis of the individual—and *something more*. Some of these individuals are psychically sensitive. They feel readily the aura of those persons with whom they come in contact. From the vibrations of the aura they are able to detect the personality, the character of the individual, regardless of his or her objective appearance. They can tell whether the individual is spiritually evolved, kind in disposition, tolerant and sympathetic. Likewise they can determine whether he is cruel, niggardly, and bigoted. They are also able to determine whether a person has aesthetic tastes, is worried, in good health, etc.

It would, in all probability, be impossible for them to describe the sensations which they have from the impressions of the aura, but they can, and particularly through experience, define them rightly. The fact that they hold the hand, ostensibly to read the palm, actually provides them with a closer contact with the aura. They undoubtedly could, and would, obtain the same results from placing their fingers upon the forehead of the client, for example. It is perhaps true that some palmists are not aware of the source of the impressions they receive, that is, that enter their consciousness as they look upon the mounds and lines of the client's hands. Therefore, *they actually believe* that they are reading the palms.

It might be said that those who possess a high degree of psychic development and are apt at cryptesthesia, use palm reading, crystal gazing, playing-cards, teacup readings, etc., as mere props. In other words, they are used as a material and dramatic background for their immanent and, often little understood, functions. Further, these props go a long way in impressing the clients.

(From *The Rosicrucian Forum*—Oct. 1943)

This Issue's Personality

José de O. Paulo was born in one of the most fabulous cities of the world. The exotic profile of Rio de Janeiro has sent many a poet's heart singing the praises of that jewel on the south Atlantic seaboard. It seems fitting that this should have been the setting, in 1908, for the birth of Frater Paulo who today lends such grandeur to Rosicrucian activities in Brazil. The equanimity and grace with which he fulfills his arduous assignments reflect the delightful and earnest tempo of the country in which he lives. It is also fitting that here, through Frater Paulo and his able associate Soror Maria Moura, the Rosicrucian Order, AMORC, is making great new strides.

Prior to his association with the Grand Lodge of Brazil, Frater Paulo spent many years in the field of commerce. His college studies and his contacts with commercial representatives from abroad brought him an early knowledge of English and Spanish. This skill in languages enabled him to take a number of positions as a translator and proved of inestimable aid when he set about the gigantic task of translating volumes upon volumes of Rosicrucian lesson material into Portuguese, the language of Brazil.

It was through an avid love of reading that Frater Paulo first contacted the Rosicrucian Order. While paging through a widely-circulated periodical one day, he came upon an advertisement which carried the intriguing invitation to investigate further the mysteries of Being. An age-old fraternal organization known as The Rosicrucian Order, AMORC, offered to help the sincere seeker discover the true nature of self.

Here he immediately found a fulfillment of his search for a satisfying philosophy of life. It fulfilled both his longing for mystical enlightenment and a need to find practical application for his ideals. Being practical as well as mystical in nature, Frater Paulo wasted little time in helping to bring about the establishment of a Rosicrucian body in Rio de Janeiro. With his present associate, Soror Moura, he was co-founder of the first Rosicrucian Chapter in Rio de Janeiro, serving later as Chairman of its Board of Directors, and serving at other times as Chanter, Deputy Master, and Bulletin Editor.

But his destiny led him further—to the most important task of his life—co-founding the Grand Lodge of Brazil. As a director of that body he holds the equally responsible position of treasurer. Since that historic moment in 1957, Rosicrucian activity has rapidly advanced in Brazil with its Grand Lodge now being one of the major divisions of the International Jurisdiction of AMORC with its Supreme See in San Jose, California.

Frater Paulo at home is a family man, having a charming wife and daughter. What time he now finds free from the many duties he has assumed, sees him busy at home or busy with one of his avocations, which include singing, and other aspects of art and music.—X

Creating in the Cosmic

A frater of South Africa addressing our *Forum* says, "Is it proper to say that under certain conditions one may create in the Cosmic world? I understand that even stray thoughts on the part of an individual have their impact on his destiny, day by day . . . and that by concentration, marked concentration, he can, through the use of Cosmic law, create or draw together the elements of life to make wise dreams come true. As I understand it, there must be far more than prayer or more than emotional desire; the objective must become *real*, and there must be put forth knowledge that the objective is possible, right, and well merited."

Really, we do not create in the Cosmic though this is the term that we commonly use to designate certain activities on our part. What we are doing here is creating and using the Cosmic to help us materialize our thoughts so that we may convert them into reality.

Let us begin by considering briefly the commonest method of what is called "creating Cosmically." We begin by "visualization." We must *first* have a clear conception of what we want. If we are vague, we can no more create mentally than we could create with lumber and tools if we had no object in mind. *Second*, we must sincerely ask ourselves if what we want is ethically proper; does it have merit? Will the receipt of it bring harm to another through loss, economic disadvantage, or distress in some way? Is what we desire a luxury that will

detrimentally affect our health or morals, or our personal advancement in any way? Our conscience must be the guide in providing these answers.

If finally we have a clear perception, that is, an idea of what we want, and if there is no conscientious objection to it, then we are ready for the *third* step. We begin in our concentration to form a visual image of what is desired on the screen of consciousness. As we are told in our monographs, we think of the screen of consciousness in our mind as being like an artist's canvas. Upon this, we mentally paint, part by part, element by element, what we desire—just as an artist would compose his painting on canvas.

Suppose it is not an object that you desire but an experience. It may be that you wish to take a special course in music in a distant city. Your visualization of the mental picture which you paint in your mind must include all the essential elements that will make this objective possible. You will see yourself, by extra work perhaps and income, acquiring the funds for the journey. Then you will see yourself so regulating your affairs that you will have time to be absent from your regular duties. Then see the finishing touches, such as actually attending the school, studying there and receiving the knowledge and the benefit which it provides.

The *fourth* step is the release of the mental picture into the Cosmic. Dismiss it from your objective mind. Release it into the subconscious, which stream flows outward into the Cosmic mind and intelligence. For analogy, suppose you drew a sketch of a cabinet that you wished to have. Carefully you would indicate all of the cabinet features in your design, the dimensions, kind of wood and paint which it should include. But, so long as you were keeping the structural drawing on your person, it would never materialize into a reality. It would be necessary for you to give the drawing to a cabinetmaker as a necessity for its execution. So, you must dismiss the complete mental image from your objective mind. We say then that such a mental image has been *released* to the Cosmic to create.

Actually, we are transmitting to the subconscious a picture of what we want, and it is reflected into the Cosmic. The Cosmic forces and attributes which will further our mental image will cause us to be attracted

to such conditions as will bring it about. Simply put, there will be a continuous subconscious urge and inclination on our part toward all avenues which will help bring about the fulfillment of our desire, the actualizing of what we have visualized. We now find ourselves inclined to Cosmic impulses, motivations toward which we might not ordinarily respond but which would further our desire.

Individuals say, and you have heard them, that "suddenly things seemed to open up for me." A way was apparent. I met this person or I read this notice which brought me into contact with elements that helped me to realize my dream. In other words, these people were really being Cosmically made more conscious of all those factors, those elements, which would make it possible for them to bring their mental image into existence.

Let us use another analogy which we have often used before. One buys a car of a certain make. Perhaps previously he has never paid much attention to that make but now as he walks down the thoroughfare, he sees many cars of the same make as his own. It may seem to him that the car he has selected has almost overnight increased in number. The psychological factor is that he is particularly conscious of his own car, its design is very definite in his mind, and he has an emotional attachment for it. He likes it; prefers it. Ordinarily, before he made the purchase, the similar cars going by would not have attracted the same attention. There would not be the emotional response and reaction to the suggestion which they now provide.

So, too, once having properly released a mental image into the Cosmic, ways and means for our personally realizing it seem to continuously spring up before us or are brought to our attention. If we take advantage of these opportunities, through our own efforts, soon then we do create in a material way what we have desired.

It is essential to note that what we desire is never suddenly delivered to us like something taken by the Cosmic out of stock from some infinite warehouse. The Cosmic does not keep replenishments or a supply of commodities to materialize for us upon our demand. This sort of false notion is one of the

major factors why so many Cosmic appeals for the creation of something fail.

There are those who may relate, "I was greatly in need of a certain thing and appealed to the Cosmic for its creation. Later, perhaps weeks or months, suddenly it came into existence." Such a statement, however, shows a lack of analysis of all the contributing conditions that actually brought about the desired thing. The individual who spoke this was failing to realize the various steps by which the whole was finally consummated.

The Cosmic does not create for us; rather, it makes it possible for us to create for ourselves. If this were not so, we would, figuratively, almost all of us become parasites—tossing all of our problems and needs into the Cosmic lap as if it were a genie intended to do our bidding.—X

Disease and Sin

A soror in Glasgow, Scotland, says: "I do not see diseases such as tuberculosis and cancer as a terrible sin against society. A person who has suffered a great deal of illness may contribute quite a lot to society. Many of us have learned through illness and disappointment, and even debt can become a compensation. Could you make this a discussion for the Forum?"

Disease is suffering. The theology of old—and some forms of it today—made suffering the consequence of sin. From that point of view, every pain, particularly any misfortune that befell men, augured a divine punishment. In the various orthodox sects of Christianity with their puritanical creeds and innumerable taboos, it is almost impossible not to sin. As a result it became a simple matter to attribute any illness or disease as being retribution or a punishment for a violation or because of some sin. God was literally kept busy imposing punishments upon mortal man because of his pusillanimous character.

What is sin? In general, it is any conduct which is conceived to be a violation of a divine edict. It is construed as human action intentionally—and sometimes unwittingly—committed in opposition to a religious or moral code. Succinctly put, a sin is the breaking of what man interprets as a divine law. Man is the interpreter of the divine. All saints and sacrosanct beings who

have professed to have had revelations or disclosures from spiritual sources were themselves mortals. Therefore, it is they, as *humans*, who define what in human behavior and human relations is good conduct and what is sinful. It is, of course, held that God will exculpate the sinner if he performs certain prescribed rites and by so doing atones for his sins. Those who do not are to be punished here—and most assuredly in the hereafter. Since so many sinners, as construed by religion, seem to escape the penalty upon the earth plane, particular emphasis is placed upon the just compensation that will be meted out to them in the hereafter.

It has been difficult at times for orthodox and organized religion to explain *convincingly* how one who has conscientiously subscribed to their moral and religious codes becomes afflicted with disease. Why is he visited with such suffering if he is a "good" and "devout" person? It is presumed by them that behind each such event there is a reason—God's reason. Most times then, it is further presumed that, notwithstanding a very commendable display of devotion, the suffering individual nevertheless *must* have been guilty of something not orthodox. In other words, he must have, in secret or otherwise, sinned.

In the broad sense there is no relationship between disease and morality. The most morally circumspect person is still subject to natural laws which are impersonally directed for and against man. The laws of nature are a manifestation of the Cosmic. They stem from its divine source but they work as impersonally *for* and *against* the interest of human beings as do the natural phenomena of electricity and gravity. The criminal can use the power of electricity as effectively as can the priest or clergyman.

The morally circumspect individual tries to understand Cosmic and natural laws which affect his life. He avoids doing anything that will cause him to become diseased or in ill-health. However, he is subject to the same viruses and bacteria as anyone else. If, through ignorance, he contracts a disease it is not an intentional imposition of suffering upon him by a divine being. It is really a form of self-punishment. After all, any immorality which results in a breach of the laws of health is a sin com-

mitted against ourselves. In the mystical sense, man is only a sinner when he willfully violates Cosmic and natural principles which degenerate the health processes of his body and mind, or interferes with what may be termed the natural rights of other human beings.

What are the natural rights of other human beings? Again, we enter into the realm of human interpretation. Today major nations are in a state of cold war, principally due to a difference in the interpretation of human rights. These rights concern freedom of the individual; the manner in which men shall organize in the form of society for the furtherance of their mutual welfare; and what shall constitute the human objective commensurate with certain moral or religious idealism.

Fundamentally, freedom as a right should allow the fullness of expression of the varied nature of man to the extent that it does not deny other persons similar opportunities. It is held in most nations that man's personal powers and being, though organically evolved, are in accord with an original divine mandate. The exercise of such rights in accord with such an understanding, and with the necessary restrictions stated above, is the ultimate objective of the enlightened society. The man or woman who opposes such rights of others is not only in violation of man-made law but is considered to be immoral and a sinner, as well.

The fact is that much of our suffering is due to *karma*. It is the logical consequence of the *law of karma*. Karma is the law of compensation and causality. This means that for every cause we institute an effect follows from it. There is a natural karma. Through ignorance we unwittingly invoke certain causes, set into motion certain forces or conditions from which follow unpleasant results as disease and ill-health. In the case of adverse karma, it is not being imposed upon us as a retribution, or to punish us in any way. Karma is as impersonal as gravity, which causes water to fall over the side of a cliff in some spectacular manner. Five centuries ago men innocently brought upon themselves many diseases due to lack of the knowledge of sanitation, for example. Nevertheless, the law thus invoked worked to their disadvantage just the same as if they had

knowingly committed the violation of natural law.

Today, much of our illness from which we suffer is likewise due to ignorance of certain factors which the next generation may learn to avoid. We may soon discover the cause of cancer, for example, and how to prevent it. Men now suffer this malady not because of any moral sin but due to natural forces which in some way they oppose in their modern way of living.

We cannot conclude without repeating, as we always do, that karma is twofold in its effect. It is not adverse any more than that all causes could be to the disadvantage of man. There are in the Cosmic and in natural forces, when invoked, causes that bring results and effects which are strictly to our advantage. Just as illness is not the result of some sin which we have committed against God or against some religious code, so too, many of the little rewards and pleasures which we experience in life are not special mandates descending to us from the Cosmic; rather, they indicate that we have been working harmoniously, either intentionally or unintentionally, with these impersonal Cosmic laws. As a result the effects, the pleasure or happiness, is what we derive from the experience.—X

Awakening our Talents

A frater now addresses this body. He says: "I know that in our Rosicrucian monographs exist the laws and exact procedure whereby we can awaken and develop our talents and latent abilities. Undoubtedly some of this information has been digested previously by me, but for the moment I am at a loss to organize it for use. What are talents? How are they acquired? And, most important, how can I organize any I may possess, and finally, how can I apply them to my living?"

Let us discard the conventional definition of talent. As an immediate beginning, to serve our purpose, we can say that talents are aptitudes which we display. An aptitude to most of us means general inclination toward something, such as, for example, mechanics, with perhaps more ability in that than in some other endeavor. This seems irreconcilable with *talent*, as perhaps you are accustomed to think of it. It is the habit to

think of one having a talent as possessing such particular ability that he will exceed one who does not have the same inclination.

Let me use an analogy: There are two men; one is a prominent student of languages, a teacher of them, in fact; the other is a clerk in a large office. The clerk is restless in his work; he is fascinated with mechanical things. He likes to toy with machinery, engines, motors, and devices. Besides having that love, he displays a mechanical talent, an ability to do mechanical things better than anything else which he does. On the other hand, the other man, the linguist, has no particular interest in machinery or mechanics. Most certainly whatever he does mechanically is not equal to his linguistic ability. However, when by necessity he does devote his time to mechanical things, he can accomplish more with them than the clerk who has a talent for mechanics.

In your own experience, you have perhaps known people who would have made fair attorneys or mathematicians, better than usual perhaps, because they excelled in those or related fields when called upon, but who nevertheless detested them and would do better in their chosen field. This belies the popular conception that one who has a talent always can achieve more with it than one who does not have it.

A talent, therefore, is a *personal responsiveness*, a sensitiveness on your part to demands made upon your faculties or intellectual powers, a sensitiveness which exceeds any other you have, so far as creative ability or ability to accomplish is concerned. Because of that sensitivity, that instinctive and organic inclination on your part, the performing of all acts directly connected with it come easier for you. Since it is easier, that is, not so laborious, and since it satisfies you emotionally, you like it as well. It does prove that greater possibilities for you lie within the channel of *your talent*.

There are two ways of explaining this sensitivity of talents. The materialist's theory is that in certain cortical and association areas of our brain the neurons (nerve cells) are more highly developed, this development sometimes being a coincidence, and at other times a matter of heredity. However, the materialists are not in accord as to whether

the predisposition or talents can be transmitted from father to son. Dr. August Weismann, whose works have become a classic on heredity, says "Gauss was not the son of a mathematician; Handel's father was a surgeon, of whose musical powers nothing is known; Titian was the son and also the nephew of a lawyer, while he and his brother, Francesco Vecellio, were the first painters in a family which produced a succession of seven to the artists, with diminishing talents.

These facts, however, do not prove that the condition of the nerve-tracts and centers of the brain, which determine specific talent, appeared for the first time in these men; the appropriate condition surely existed previously in their parents, although it did not achieve expression." The point of interest in this statement is not whether the talents have been transmitted from parents, but that the "appropriate condition" can exist with some people and "not achieve expression."

The Rosicrucians have a mystical explanation for the possession of this sensitivity amounting to talents, which we all have to a certain degree. The personality of the soul is distinctly separate in that it is not bound by family relationships; that is, each of our personalities is different, regardless of family connection. Cosmically, in other words, we are not ordained to pursue a life or profession similar to that of our parents, unless such is necessary to the evolution of our personality. If it is our mission in life, or something we must learn, and the manner in which we must serve, then, of course, we may be inclined, through a predisposition, to do those things which our parents have also done—in other words, to follow the same pursuits.

In this incarnation, our parents are those who, by their training and by their association with us, can contribute best those experiences we need for the perfection of our soul's ego—the personality. However, we may have entirely different predispositions or talents than our parents. The talents are endowed on us because by the pursuit of those interests we can best serve the Cosmic and acquire those earthly experiences necessary for the rounding out of the soul's personality, the development of self. However,

the Cosmic endowment of those talents is quite within the findings, in other words, within the explanations offered by the physiologists and psychologists. In other words, physically speaking, this endowment consists of the sensitivity of certain nerve-tracts and areas of neurons in our brains.

The mechanical process and the physiological aspect are quite necessary if we are to manifest talents, for, after all, talents are not something, even though the Cosmic intends them for us, that mysteriously descends upon us like a vapor from the heavens. They are physically and materially developed within us but the Cosmic has decreed the ones they shall be. This mystical and Rosicrucian principle concerning talents further confirms or is in harmony with science. Each time we are placed upon this earth plane, unless we have incurred a great karmic debt, we are caused to have such parents who will further our psychic development—the perfection of self. Consequently, our parents will be those whose native intelligence and sensitivity to the finer and nobler things of life, and those ends necessary for creating from their environment, will be greater.

The parents may not have the education nor the fame which the child will attain. It will be found, however, that they have those instinctive and psychic qualities which will contribute to the excellence in attainment of their progeny. A son, because of his oratorical ability and logic may become a famed attorney. His father may be a humble farmer, but it will be proven easily that the father has a keen intelligence and excellent reasoning powers.

Again, talent is not always related to intelligence, that is, the procedure of thought. Talent springs from certain emotional responses as well. A great depth of feeling, of compassion, of love, and the ability to express self musically, for example, is as much a talent as an intellectual aptitude, such as literary ability.

A particular talent is designated by the area of the brain which is a seat for certain powers of mind and the exercise of certain emotions. When the soul enters the body, its incarnated ego has the mission, the incentive to develop along certain needed lines, to express itself in definite channels. That incentive is that which causes the areas of the

brain best able to bring about that mission to become especially sensitive and manifest as talents. Therefore, in reality, the development of the body and the brain as a vehicle for the soul and its ego, conform to a prescribed pattern. It is not difficult for the body so to develop, because the soul has been put in a body which has been selected to meet the demands that will be made upon it. It is like an inventor with a certain design which he has visualized and wishes to create, and is given the materials best suited to his purpose.

So far it would seem from our discussion as though we could not escape our talents. Everything appears to be preconceived for us; however, let us not forget that we mortals have been given wills, which permit us to reject and to deny our powers or to recognize them. Therefore, whether talents which are latent within us are exercised and brought to the maximum of their efficacy, depends solely upon us as individuals. If we deny a talent, we retard the development of self, the personality in this incarnation.

Talents are never so dormant that we can not become conscious of their existence. The usual discovery of a talent consists in finding the easy manner in which we can develop the technique to do something, or the immediate comprehension we have of the details of some art or science, combined with our likeness for it. An inclination to try something, a mere fascination for some endeavor is not an indication of a talent. Many of us have thought we would like to do a certain thing. After some application to it, we found it laborious and difficult for us to comprehend, and therefore no longer enjoyable.

If you have a longing to indulge an art or a science, to be a mechanic or mathematician, *try it*. Do not give up your present profession or occupation, but make it a hobby or avocation. Very shortly you will find whether you have the aptitude. This will be indicated by the ability to concentrate without effort on the instructions of whatever you are pursuing, and, with practice, a rapidly developing perfection and an increasing, rather than decreasing, pleasure.

Further, you will find that as you exercise the talent (and this is a further proof that it is one), you will be able to observe in your world, your daily environment, ways and

means of utilizing your ability never dreamed of previously. Just as a man who acquires greater physical strength is able to lift greater weights with ease, so one who exercises his talents finds about him more and more channels for their expression.

There are usually one or more talents which we possess and of which we are very much conscious. Sometimes, since they seem so dominant, we devote ourselves to them, to the exclusion of others—perhaps one may even have greater possibilities. It, therefore, becomes necessary for us to awaken these submerged talents—rather, to discover that we have them. To do this, you must suggest the nature of certain vocations, trades, arts, or sciences as an idea to your subjective mind. Allow the stimulus of those ideas to arouse within you any special responsiveness you may have to them.

For example, go to an opera, or visit an art gallery and look at good paintings, try describing an incident of the day in writing. See if you can mentally create an improvement on some mechanical device. In other words, let your consciousness dwell on unaccustomed experiences, something to which any talent sensitivity you may have can respond. The mental area of which a talent may consist in your brain may be now as a parched ground waiting for rain to give it life.

An excellent way to awaken talent is to visualize people in different trades, professions, arts, and sciences, to which possibly you have given little or no thought. When you visualize them doing these things, if you feel a quickening in your solar plexus, a sort of suppressed excitement, that then is your cue to investigate that particular sphere of activity further. Go to the place where these things are being done, those to which you respond, and see if you can have this experience directly, or try imitating the activity in your home, by studying or reading about it. Many a man never knew he had a talent for art, for example, until he started to *dab around* with someone's palette and brushes. Finally he senses a mastery, an ease of achievement, and a satisfaction that inwardly told him, "I have discovered a talent."

(From *The Rosicrucian Forum*—April 1943)

The Mystery of the Divining Rod

A frater of the State of Maryland now arises to inquire: "If the subject of the divining rod has not been discussed in the *Forum*, please do so. I know the subject was discussed in some detail in a Rosicrucian 'Pronunciamento,' of which I have that particular copy, but the article left several things unanswered, such as the exact nature and source of the energy which attracts the rod, the type of energy in the human body which flows toward the earth currents, and how and why the human energy goes through the rod instead of through the feet. For example, what causes the rod itself to move, and how may this power be strengthened and developed to a point where reliable results are obtained?"

"This whole series of questions stems from having observed a dowser demonstrating his ability, and the very last question comes from a selfish interest, as I have discovered that I possess a very slight ability in this regard and would like to strengthen it, if possible."

The phenomenon of the divining rod was known in antiquity and was used both for practical and superstitious purposes. The Romans used a *virgula furcata*, or forked twig of hazel or willow, to augur events. The turning of the twig or rod signified to them certain omens. The use of the divining rod was discussed in the work *De re Metallico* written in 1546 by G. Agricola. Sebastian Munster's *Cosmogony* in the sixteenth century again mentions the use of the divining rod. The descriptions indicate that it was used for locating metallic lodes or subterranean water.

German prospectors in the fifteenth century used a divining rod to locate minerals in the mountainous region of their country. The Germans brought it to England, history recounts, during the reign of Queen Elizabeth. They employed it to assist Cornish miners in locating mineral deposits. The English are said to have ascribed the name *dowser* to whoever employed the divining rod with success. Today a dowser uses it principally for the locating of streams of water which are sub-surface.

The practice consists of holding a twig or rod of hazel or willow in the hands. The hands grip the rod at its extreme ends. When

the dowser approaches a hidden source of water or metal, the rod turns vigorously in his hands, the turning of the rod indicates the presence of the water or metal. It would appear that the dowser is not exerting any physical *effort* or *will* to turn the rod.

What does academic science say with respect to this phenomenon? The average physicist will execrate it as either deceit, trickery, or superstition. Such a scientist, however, is actually making an offhand surmise as to the opinion of science, on the phenomenon. The fact remains that science *has* made numerous serious investigations of dowsers and their use of the divining rod in locating water and metals. An English professor, Sir W. F. Barrett, was convinced that twisting was not a perfidious display on the part of the dowser. After an extensive analysis of all elements which, at least, were observable in the practice, he said that the phenomenon was due to *motor-automatism*. This means a reflex action on the part of the practitioner in response to some stimulus upon his mind.

Professor Barrett further concluded, and this is quite significant, that the dowser's power "lies beneath the level of conscious-perception." It was an admission that there was a mental disturbance of the dowser by some unknown stimulus and the mental disturbance caused him to turn the rod in his hands without realization that he was the cause. It would appear that this particular investigation established nothing more than that no deception was involved and that

- (a) Some force or energy became a stimulus only to certain individuals;
- (b) The force in some way excited the subconscious mind of the dowser, by which a muscular power was generated.

This particular investigator further related that his findings revealed that the best dowsers have been illiterate. This may have been caused by the opprobrium associated with the practice. In other words, educated persons, being aware that in staid scientific circles the practice was looked upon as a superstition, did not attempt dowsing for fear of identifying themselves with a misconception. The illiterate person would not be so apt to know of such prejudices and would attempt the practice with sincerity of motive.

During the middle of the nineteenth century there was an ever-increasing interest in psychical research, and dowsing was subjected to many investigations having a truly scientific approach. The revelations of such investigations, although not fully or satisfactorily explanatory, were very enlightening.

In 1854, after a report submitted by Monsieur Riondels concerning the discovery of a spring by means of the divining rod, the Paris *Academy of Science* appointed a committee to investigate the phenomenon. The report of the committee, instead of being given to the Academy, was finally published as a book. It was averred in the book that the committee learned that the rod was moved directly by the muscles of the dowser and not by any external agency.

These learned gentlemen came to the conclusion that no supernatural force or natural energy was turning the rod in the dowser's hands; his own muscles were doing so. But because of some subjective suggestion or involuntary action upon the dowser's part, they inferred that he could not resist turning the rod under certain conditions. Somehow, or in some way, a powerful suggestion coming from the subjective mind of the dowser was affecting the contracting of his own arm and hand muscles.

There are other examples of this action of the subjective mind and the results of suggestion upon the movements of the body, but they are not identical to the use of the divining rod. For instance, there is the use of the pendulum for purposes of prognostication. A boy of ten or twelve years of age is made to stand on the floor within the center of a circle three or four feet in diameter, so as to be free from interference. About six inches from his body he holds a cord which is suspended vertically and on the end of which is a small weight. The cord and weight hang free so they may oscillate like a pendulum. The boy is asked his age. Slowly, almost imperceptibly, the pendulum oscillates the number of times corresponding to the years of the boy's age. The subject is quite certain that he held the pendulum still and sincerely avers that he did not cause it to move.

Psychologically, the explanation is not difficult. His own knowledge of his age caused his subjective mind, when the question was

asked, to respond and move the body slowly in accordance with the proper number of years. Objectively, the boy was not aware that he was doing this. A slight muscular movement caused the pendulum to sway. However, in such an instance the subject already *knows* that which becomes the stimulus of his bodily movement. In the case of the dowser, knowledge of the location of the water is not had, so in fact the phenomena are not parallel as some have believed.

Further investigation showed eight successes out of eight trials when the dowser used a wooden rod. When rods of other substances were substituted, the successes were not high, out of the number of trials. With a copper rod the results were four out of seven trials; with the iron, two out of four, and with a glass rod no success was had. Another interesting discovery was the relationship between the weights of metal detected and the distance when the rod was affected. The greater the amount of gold, the further in distance the rod became affected and began to turn in the hands of the dowser. Small amounts of gold, conversely, required the dowser to be much closer before there was any evidence of movement of the rod.

Experimenters also took various metals, which a dowser could ordinarily detect, and wrapped them in heavy sheets of paper, without causing any apparent different effect upon the movement of the rod or the lessening of the detection of the metals. Whatever the emanation from the metals it would appear that the paper was no insulation against it. It was also determined that there was a corresponding relationship between the direction and strength of the movement of the rod and the depth and location of the water. The greater the depth of the water, the less vigorous was the movement of the rod. Varying the direction of the water caused an alteration in the direction of the movement of the rod, so the investigators related.

The conclusions of these later experimenters did not differ much from their predecessors. It was their consensus of opinion that the movement of the rod is the result of a muscular action of the dowser, a contraction of his arm and hand muscles, of which he is unconscious, causing the rod to turn, the muscular contraction being due to some *unknown* external excitation affecting him. The parallel between this unknown ex-

ternal excitation which affects the dowser and that which affects homing pigeons was noted. The experimenters at that time were ignorant of how homing pigeons are able to follow courses that lead them over great distances to return to their homes.

One experimenter cites an instance that would seem at first to oppose the opinion that the muscles of the dowser turn the rod because of a mysterious effect upon his nervous system. In this particular case the rod was placed in a sheath or hollow tube. The dowser's hands gripped the sheath and not the rod. However, the rod was observed to turn in the sheath where it could not have been affected by any muscular action of the dowser's hands. It was then assumed that the rod might turn without the dowser. However, it was found that the rod must be in the hands of certain persons before it will respond. By certain persons is meant those individuals having *cryptesthetic* powers; namely, a certain hypersensitivity.

Attempts were made to determine the nature of the energy or stimulus affecting the rod or organism of the dowser. Mager conducted experiments with a galvanometer, on the assumption that minute electrical currents were the cause. The needle of the galvanometer was but slightly deflected in comparison to the much more vigorous and uniform movement of the rod. Many dowsers have been observed consciously to try to oppose the turning of the rod in their hands. Nevertheless, the rod would turn. Where the dowser has been successful in some cases of apparent violent movement of the rod, in holding the ends rigid, the center of the rod was noticed to twist and sometimes to break.

Another curious but, I believe, significant fact is that silken or woolen gloves worn by an ordinarily successful dowser immediately will cause the movement of the rod to cease. This would indicate that a natural physical force subject to insulation was being displayed, and removes the phenomenon from the category of superstition or a purely psychological manifestation.

It would also appear that metals, and even water, radiate certain energies to which some humans are particularly sensitive. Of course, we are quite aware of the radioactivity of minerals, and we know that they *do* affect the human organism. It would also seem that certain subtle energies affect the

nervous system of dowzers and in turn cause the subjective mind, by excitation, to produce or exert a powerful and involuntary muscular action. In the hands of these particular persons, the rod becomes an instrument—a form of detector. The rod, placed between two forces, or at least between the mysterious radiation from the minerals or the water and the sensitivity of the dowser, responds. The subconscious intelligence of the dowser then causes the muscular action—the actual turning of the rod.

Such persons apparently develop within themselves with the uses of the rod what we might term a human *radar* system. Certain radiations from metals or water impinge upon this magnetic radiation generated by the dowser, possibly in his own human aura, and he reacts to it, indicating by the turning of the rod the location of the source from which are emanating the radiations.

The homing pigeon, a once mysterious phenomenon, is now believed to carry within his own physiological make-up a natural radar system. In its flights, certain earth and other subtle magnetic currents impinge upon the sensitivity of the pigeon, causing him to react to them and making it possible for him to follow a course by reflex action. In his flights he thus follows these reactions like a radar-equipped plane flying through a fog, guided only by the graph and shadows appearing on the fluorescent end of the cathode tube of the radar device.

In the light of what science now knows about the radioactivity of metals and the exceptional supersensitivity of the *aura* of humans, the divining rod is not to be considered a superstition, but a phenomenon worthy of careful scrutiny. In the August 1943 issue of the *Rosicrucian Digest*, we published a photograph that was *officially* taken by the British Royal Air Force, showing officers of the Royal Air Force in a desert of North Africa, using a divining rod successfully to locate water.

The early Rosicrucian teachings have long discoursed upon earth rays and their effects upon living things. When we first introduced these ideas, naturally we were subject to much scoffing and criticism. Time, of course, is substantiating them. Experiments in dowsing (and also telekinesis) have been conducted in connection with psychical re-

search here at the Rose-Croix University, and it has been established beyond doubt that there is nothing supernatural about it whatsoever. It is a *natural phenomenon*. We have certain theories about it which we are trying over a period of time to substantiate. Just what the frequency of these radiations is and what their exact nature is in the field of electromagnetics is not definitely known yet.

We live in a sea of electromagnetic radiations, and we are learning more about them all the time. Many of them truly do “lie below the level of our conscious perception.” We are not aware of their direct effect on us, only their secondary effect—the things which they cause us to do and which often seem eerie or weird. We must remember at all times that the so-called supernatural is just that for which man has not yet found the natural explanation.

(From *The Rosicrucian Forum*—Dec. 1945)

How Does the Soul-Personality Develop?

A soror of California asks our Forum: “Does the soul-personality usually develop along one line? For example, does one begin to express himself in music or art and continue in that art from one incarnation to another until he reaches a high degree of perfection in it, and neglect the sciences and poetry? Or does he develop in just one, then the other, until after many incarnations he has a perfect personality and is very versatile and quite a master of all of the arts and sciences?”

The soror's question reminds me of Oriental bazaars I have visited in Egypt, Iraq, and lands of the Near East. The further one deviates from the beaten path in his travels in those lands, the more primitive and true to ancient customs are the bazaars. In Baghdad, for instance, the bazaars are not mere places for the sale of native merchandise, but are centers of manufacture as well. As in antiquity, there are no wholesalers or jobbers for the product. The customers walk through the alleylike arcades, with canopied tops reaching from one side of the street to the other, to keep off the torrid sun's rays. On either side of the street are cubicles or stall-like rooms completely open at the front. They are barely high enough for a man to

stand in. Most of them would only accommodate from two to three men. In these are seated or standing the craftsmen plying their various trades. The objects they produce are piled high in front of them for inspection of the passing throng who barter in raucous voices for the commodities.

I have stood by the hour before different of these craftsmen who were working in metal, principally in copper and brass. The dust kicked up by the shuffling feet would settle down on anyone who stood about. Perspiration would be running down one's face, from the stifling heat and lack of air. Flies, large and sticky, crawled over one's hands and neck, which fact did not trouble the natives swathed in their native garments. I would watch the craftsman with his crude-looking hammer, skillfully beating a heavy sheet of heated soft copper into a large utensil for carrying water. As I saw him dexterously turn the vessel and strike it here and then there, I knew I was watching the same type of craftsmanship as was done centuries before the time of Christ.

Aside from the historic interest, there is also an object lesson to be gained. To perfect the shape of the utensil, the workman never continuously struck the copper sheet more than a few times in exactly the same place. First he would strike it on one side and then on another. Then he would concentrate heavy blows in one place, using a large hammer, and then a series of quick, light blows on the opposite side. To have continuously struck the copper sheet in one place would have distorted its shape. All sections of the copper sheet had to be hammered, some more than others, so that the whole would assume the form the craftsman had in mind.

So it is with the soul-personality. No personality could truly attain perfection—namely, a sensitivity to the fullness of the soul—if it were developed along one line only. The person who is inclined to science, who is very analytical and logical, is developing just one aspect of his personality. It brings him a particular appreciation of the Divine within himself and in nature, whether he realizes it or not. The personality who develops his esthetic qualities and pursues an ideal of beauty is making himself sensitive to still other aspects of the soul. It requires all of

these varied responses to completely fashion the *perfect* personality, one which the world would claim as being amazingly versatile and understanding.

You have seen persons who were master musicians, but who likewise were helpless in even the administration of their own simple personal affairs. I remember traveling by plane to a foreign country with a renowned musical celebrity. He was an outstanding concert violinist, and he was on a tour of the capitals of South America. His name is known to all Americans and to persons interested in cultural things throughout the world. He has played on many national radio broadcast programs. He might be styled a genius in music, yet the man was very *impractical*. If it were not for the aid of his practical-minded wife, who accompanied him, he would have been greatly confused by the simplicities of presenting a passport, claiming his baggage, and even, it seemed, knowing just when and where to get on board the plane.

Such persons as a rule lack even the most ordinary mechanical sense, so that the workings of nature's laws, other than in music, are often the deepest mystery to them. You admire them for their music, but you could not call them a balanced or well-rounded soul-personality. In their lives, for analogy, they would be like a copper vessel which had been struck in one place continuously by the craftsman. Such persons need other incarnations to round out the perfection of their personalities.

It is quite true that a soul-personality may have a keen interest in painting or music, for example, for two or three incarnations in succession. Such is only to complete that aspect of the soul-personality. Again, it is like the craftsman in Baghdad who struck the copper vessel several times in one place with the hammer before turning it to another side to fashion it there. After such a soul-personality has become sufficiently appreciative of that harmony of the soul which is realized through music and the arts, it then becomes interested in perhaps science, oratory, literature, and so on.

Just as the copper vessel has a bottom, top, and sides, so man has many attributes of his being. All of these attributes must be brought into relation to each other for the

perfection of the soul-personality. The extreme intellectualist must at some time also become an emotionalist. He must experience as well the feelings of the esthete and the consciousness of the mystic. Before perfection is reached, we find a man displaying great versatility. He becomes adept at matters of science, mechanics, and he is skilled in one or more of the arts, is versed in writing and speaking, becomes extremely interested in world affairs, and may make useful contributions to one or more branches of knowledge. He is as well a philosopher and a mystic. The world has known many such men, as Imhotep of ancient Egypt, Aristotle, Pythagoras, Leonardo da Vinci, Francis Bacon, and I think we can rightly include Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle.

(From *The Rosicrucian Forum*—Aug. 1945)

Mystical Meaning of the Crucifixion

A frater from the New York Lodge asks: "What does the religious symbolism of the crucifixion mean when interpreted into Rosicrucian teachings?"

Unfortunately, many persons labor under the opinion that the crucifixion was a unique method adapted to the execution of Jesus. They believe the actual nailing of the body to the cross has some latent meaning to be attributed only to Jesus' death in that manner. As a form of capital punishment, execution by crucifixion was practiced in the Roman Empire for a considerable period of time before Jesus. It was a State form of execution comparable to such common methods today as hanging or electrocution. As Dr. Lewis points out in his work *The Mystical Life of Jesus*, the fact that Jesus was crucified is evidence that it was a Roman punishment and not Jewish. It was customary for the Jews to stone to death those whom they wished to execute, not to crucify them.

Consequently, Jesus' appearance on the cross under order of execution during that period would not have excited any wonder as to the method by which his death was to be accomplished. It would have been accepted as the ordinary means which Roman officialdom used to commit to death those whom their tribunals condemned.

The symbol of the cross, of course, in its various forms had for centuries many esoteric meanings to mystics and philosophers, before its ghastly use by the Roman State. However, the crucifix as a symbol of Christ's (Christus) body nailed to the cross never made its appearance until the seventh century.

The primitive minds of the early Christians gave great emphasis in their art work, sculpture, and painting to the physical aspects of the crucifixion. The cross and all the implements of crucifixion, as the nails and the flowing blood, were stressed. Certain symbology strictly related to the crucifixion began to emerge, but its temporal meaning still adumbrated any higher or mystical evaluation. In the art work this "cross of passion" was often depicted in green, the color green denoting that the cross was cut from a tree. Sometimes it was colored red to represent being stained with Christ's blood. Likewise, there was the "resurrection" cross. This was frequently done in blue to signify the blue of the sky, into which Christ, as related, is to have ascended. At other times the cross was pure white, to symbolize the purity of invisible divinity.

The first abstract meaning attached to the cross by Christianity and which to a great extent parallels some earlier meanings was *sacrifice*. Today I believe the average Christian, not versed in symbolism and the ancient meanings attributed to the various forms of the cross before Jesus, thinks of it as representing human sacrifice.

For the primitive disciples of Jesus, the crucifixion accomplished considerably. It established the glory of the King Messiah; it showed that Jesus could and did rise supreme over the treatment to which he was subjected. Any lack of coordination of the philosophical precepts and teachings of Jesus in the minds of his simple followers at the time was overcome by the emotional impact of the crucifixion.

The full depth of his teachings may have been lost on the minds of some of these devoted disciples and followers. The crucifixion, however, disclosed the whole world of *truth* and *power* which lay in *suffering*. A man who could invoke the power of God to perform the miracles, which Jesus had often done, could easily vanquish his enemies

through some theurgical act, and this must have been foremost in the minds of his followers. Yet he didn't! He preferred to reveal to the common man that notwithstanding the suffering one must endure to preserve the truth—the conviction of his faith—a great reward will be his if he does so. It disclosed that Jesus desired to convince others by great suffering to himself that man does not die; the self remains supreme and ascends, even though the physical being suffers or ends its earthly existence.

All of these constructions were put upon the crucifixion by the early followers. Through a brutal exposition of physical suffering and torment, their inner selves were stimulated and raised to that sublime *ecstasy* where the mystical meaning of suffering and sacrifice became known to them. To them the Kingdom of God was no longer anticipated; it was no longer a mythical place or a probable state of supremacy over the evanescent events of life. It had been demonstrated that a belief in God actually triumphs over all the artifices of evil persons. Had not Jesus defied all that his enemies could do to him? Had he not come through the crucible immune thereafter to human suffering and the conspiracies of men? Did he not live again and ascend to a state of permanent happiness?

One thing alone had won for him that salvation—faith and a willingness to sacrifice for it. This whole meaning was depicted in the simple words "Christ died for our sins." (I Cor. 15) Unfortunately, later ecclesiastics have put other and oftentimes ambiguous constructions upon those words, which have detracted from their true mystical meaning.

We must be realistic about the times of Jesus. First, the enemies of Jesus were referring to him as a charlatan. They implied that he was nothing more than a clever magician and that his miracles were no exercise of divine or natural laws. They pointed to all the erudite and skilled magicians of the East who put on many splendid performances before the multitudes and who, in fact, simulated the very miracles of Jesus. Such magicians were learned in optical illusions and legerdemain, namely, the deception of the senses. Many of the people who witnessed the miracles of Jesus were dubious

about their being truly theophanic displays of his divine powers. They would admit that they couldn't explain how he accomplished these things, but they were skeptical of Jesus' explanations.

To such multitudes it would naturally seem—and to like multitudes today under similar circumstances—that Jesus should have averted his arrest and crucifixion. If a man has the power to raise the dead, for example, why should he submit to being put to death himself? The crucifixion of Jesus, therefore, was a momentous *test*. The survival of his teachings, his whole mission, hung upon the event. The crucifixion and the expected subsequent death meant either utter defeat or the fulfillment of his promises. His resurrection was the triumph of his teachings.

As one theologian has said, "Suffering needs no key, it is its own interpreter." All human beings are closely united by suffering. The hours of physical and mental suffering in the average individual's life are far more numerous than the ones of happiness. You do not need to explain suffering; everyone has at sometime in his life intimately experienced it. It becomes only necessary then to show that suffering is not in vain but that it is an alchemical process. Through it, man's nature is purged of false conceptions. Truths of life, of death, of happiness, of love are known for their real value. *Suffering is sacrifice!* Only through travail and pain do we know what the good of life really is by comparison, by being conscious of one of the extremes of existence.

This, then, is the mystical significance of the crucifixion, and the Rosicrucian interpretation, of course. The body must be purged through human experiences, that the soul may be seen and heard.

(From *The Rosicrucian Forum*—April 1946)

Why Various Human Races?

A frater now asks this Forum the following thought-provoking questions: "The how and why of the existence of the various human races puzzles me. What is the role each race plays in the unity of mankind? In other words, what does each race contribute to the destiny of all humanity? Is the human consciousness, or rather the soul,

obliged to pass through the various races to acquire its necessary experiences, and is that why the races exist? Which is the superior race?"

In many occult circles, and in schools purporting to teach mysticism, it is frequently expounded that God, or the Divine Mind, created the races as they are by *a fiat* and for a purpose usually associated with the mystical progression of human consciousness. In such a doctrine, these organizations reveal a fault common to their philosophy, and divergent from the true principles of mysticism, and from the Rosicrucian teachings.

All things are not the fiat of God or the Cosmic Mind. Upon a first consideration, this may even seem blasphemous. In the ultimate, of course, every manifestation in nature, every reality is the consequence of teleological order, that is, of the order of which the Divine Mind consists; however, this does not denote that each function, each change, each particular of our world or of the universe, which we can perceive, has been ordained to be just as it is at the time we experience it.

We can believe and accept that the initial cause of all, the Divine Consciousness having an awareness of the whole, knew all things in their potentiality, that is, was aware of any results that would come from the causes that were established by its natural laws. We do not believe, however, that there were always intents or purposes for each result beyond the laws themselves—namely, that the Divine Mind ordained the law of gravity so that its function could be used by man in his construction of things, and in his personal industry. Rather, we contend that gravity is one of the laws of a stupendous Cosmic order not yet fully realized by man, and its functions are only conceived by man to have been designed for his benefit. In this we agree with Spinoza, philosopher and mystic, that "after men had persuaded themselves that everything that happens happens for their sake, they had to regard that quality in each thing which was most useful to them as the most important, and to rate all those things which affected them the most agreeably, as the most excellent."

Such students assume that man is the pivotal point in the universe. They contend that nothing is only the natural consequence

of a physical law. They hold that its final end exists in some relationship to man. Thus to them, for example, light, heat, color, sound, and the chemical combinations are not fully understood, or their function complete, until the human mind can see in them some Cosmic purpose to serve man. This kind of reasoning is based upon the old orthodox religious concepts that the universe was created as the theatre for man, and that he was spontaneously created to act in it. It is the result of confusing man, the highest manifestation of nature, with the idea that all else exists for him. A majestic tree in a forest is no more a product of nature than a toadstool, nor are all of the surrounding living things conceived to bestow grandeur upon the tree.

Man himself is the result of a number of causes which are of the Divine system. His functions as man are also of the great universal order. Therefore, there are many things contiguous with his life and with his existence here on earth that are part of the same Cosmic order as himself, but they were not designed to serve him. It is part of his nature that he can see in them benefit to himself and command them, but this does not mean that the purpose he perceives is one that exists in the mind of God as well.

Therefore, we boldly say that the races are the result of physical causes, natural laws, and that they were not created with the intent of serving any spiritual or material end for man.

Several of the frater's questions can be answered by the facts and particulars of the science of *Anthropology*. Exactly where and when man came upon earth is not yet agreed upon. It is not definitely known. If it is finally accepted in scientific circles that the *Sinanthropus Pekinensis* was actually a human, then man roamed the earth the early part of the Quaternary Age, perhaps ten million years ago. If we wish to have man begin with the earliest known date of his artifacts, that is, the first flint instruments which he has left us, then his existence was comparatively recent, about three hundred thousand years ago. It is a corollary that man must have tramped the earth not unlike the dumb beasts about him, for eons of time, for centuries upon centuries of mental midnight, before even that

light of intelligence which made possible the chipping of flints dawned upon him.

The first real differentiation of man, that is, where we can determine the various characteristics of him, is the Cro-Magnon of about 10,000 B. C. *Variability* is one of the most potent factors in man's ascent to his status today. We know that no two people are exactly alike, even "identical" twins of the same ovum can be recognized apart by those who know them very well. These differences produce *kinds*. If these kinds are isolated and perpetuate themselves, and are kept separated, we eventually have *types*. And finally these types develop into what we term *races*.

After isolation, adaptation appears, which is still another contributing factor to racial development. For example, people living in tropical areas where solar radiation is extreme become adapted to it by an intense pigmentation, a darkening of the skin, which shields them from the strong ultraviolet rays, and this adaptation also causes their flaring nostrils, because of the heat and moist climate. Conversely, a cold, dry climate causes depigmentation, as the ultraviolet rays are required for heat. Likewise, the nose becomes narrow and pinched at the nostrils. In temperate and northern climates, the stature is much greater than in the tropics. Sexual selection also contributes to the characteristics of a race. Therefore, if those living in the jungles, whose pigmentation is more intense—namely, those of black skin—are healthier and produce more children, the racial color will tend toward deeper pigmentation. The reverse is true in the northern climates.

Anthropologists today recognize that there are three great races of man. The constituent individuals have many points of resemblance, that is, they have many physical characteristics in common. These three races have occupied the continents of the Old World, and have spread to the New World where they freely mix. The three races are the *white*, *yellow-brown*, and the *black*. They are so called because the color of the skin is the most obvious and discernible physical characteristic. *There are no species of man*. Man himself is a species. Consequently, all of the races breed freely, with subsequent fecundity. All of the groups are just races, or rather sub-races, such as

the Alpines, Nordics, and Hamites of the *white race*. The Mongoloids, the American Indians, and the Malays are of the *yellow-brown race*. The Negroes, the Negrillos, and Negritos are of the *black race*. This division of the species homo, or man, it is believed, came about through six great dispersals of humanity over the face of the earth.

1. The spread of the Neanderthal man over habitable Europe. The late Neanderthal man existed about 20,000 B.C.
2. The spread of the Australoid type, who was like the Neanderthal man, but slightly more modern, until he reached Africa. He was perhaps the pre-Dravidian, who eventually came to settle India.
3. The spread of the Negro over Africa and eastward through Egypt and through Arabia to India, the Philippines, and the Malay Peninsula.
4. The spread of the Aurignacian types of the Iranian plateau to modern Asia and back to Europe. The Aurignacian is a later modification of the Neanderthal man.
5. Spread of the Neolithic man, not later than 5000 B.C., from the Asiatic plateau, through Asia to America, and also over Europe to Great Britain. It is this type which is believed to have become our American Indians—the Mayans, Aztecs, Incas, etc., isolation and adaptation accounting for the differences in their physical appearance.
6. The spread of the Neolithic man from the Eastern Mediterranean to India, and also through Egypt into parts of Africa along the shores of the Mediterranean.

The black and white races are the most divergent. The yellow-brown race is nearer to the white race. Anthropologists give us a schematic diagram of the races and subraces. This diagram is in the form of a *tree*. The tree springs from the Neanderthal man. The first branch is the black race and it has its various limbs, the Negroes, Negrillos, and Negritos. Further up the trunk is the yellow-brown race, with its subraces, and finally the white race, with its branches, the Alpine, Nordics, Hamites, etc. In blood assimilation, the yellow-brown race is closer on this tree of races to the white race than to the black. The order of arrangement is

not by superiority, but in order of appearance.

The black race has been held back by its geographical location. The climate greatly affected them. They were enervated by the extreme heat, and handicapped by dense jungles and the diseases which are so prevalent in them. In other words, the black race was compelled to spend so much of their life energy in just living that their intellectual and cultural attainments were resultantly slower. The white race was stimulated by the cold winters and the healthiness and fertility of the temperate zones in which they flourished.

The Negro, however, when removed from these environmental obstructions and afforded the same opportunities for intellectual development has advanced himself rapidly, and there are many noted examples of his contributions to science, literature, and the arts. We only need mention one of these—the renowned Dr. George Washington Carver. He is now (1942) eighty years of age. He was born a slave in a log cabin; today he is an eminent scientist and a collaborator with Henry Ford in the experimentation for producing synthetic foods. Simply, it amounts to the fact that the white race had a tremendous advantage which the Negro, or those of the black race, are gradually overtaking, to their credit.

The Neanderthal man, who settled in the Nile Region, perhaps about 8000 B.C., had a rich soil with an ideal climate to further him. He flourished in this incubator of civilization, at a time when the black race was still struggling with the far more rigorous, almost insurmountable forces of nature in Equatorial Africa.

From the mystical point of view, the soul essence in each of the three primary races is the same. It is the same flow of Divine Consciousness from the Universal Soul, and it is no more or less perfect in the black man, than in the white or yellow-brown man. The soul gravitates to the physical body best suited for the development of the personality which accompanies it. In the Cosmic scheme of things, it is the personality which evolves from incarnation to incarnation, until it is as perfect as the soul which it reflects. If the soul, with its personality needs the experience of a life within the

body of a Negro, or within the body of a Mongol, it will enter such bodies.

It is a false conception or doctrine to believe or expound that the soul enters the body of the white man last because it experiences its greatest expression in that form. The highly evolved personality displaying spiritual qualities may frequently dwell in the body of a Negro. Certainly each of you of this Forum, in your own worldly experiences, has known men and women of the black race who exhibited more compassion, more humanitarian qualities, more kindness, more tolerance, and more love for their fellow human beings than many persons of white skin whom you know. The pigmentation of the body does not denote the degree of one's spiritual attainment. . . .

In a Cosmic sense, they are equal, and in an intellectual sense, the black race, as a whole, just needs the advantages which the white race has so long enjoyed, and then it will make equally tremendous strides.

(From *The Rosicrucian Forum*—Aug. 1942)

Lodestones and Luck(?)

A soror in St. Louis asks this Forum the question, "Just how did occur the superstition that the wearing of a lodestone imparts to the wearer good luck or good fortune? There are actually concerns in America and elsewhere that sell such stones, set in rings, with the suggestion that they exert a benevolent power to the one who wears them."

This is but another form of amuletic belief. Amulets or talismans are inanimate objects such as, for example, stones and oddly shaped sticks, which are believed to be imbued with protective influence. Sometimes it is thought that one having supernatural powers may, by certain practices, rites or incantations, instill these occult forces within an object. There they remain to influence the one who may have the object in his possession. At other times the priest or shaman, or one believed to be possessed of occult efficacy, may transfer it to the object. The amulet then is thought to be *animate*, that is, alive with this particular power which may envelop its possessor.

Belief in this primitive magic still prevails in our present society, because there are

minds whose reasoning processes are as elementary as those of early man. Amulets, as lucky pieces or charms, are worn today by millions of persons who mingle with and are a part of our modern civilization.

Almost everyone knows of someone who carries on his person a lucky coin, effigy or some odd little object to which he attributes some *power*. Those, who are obsessed with this superstition, in their own defense point to some event that brought them good fortune upon their coming into possession of the amulet. Perhaps, after having their attention attracted by an oddly shaped pebble which, out of curiosity, they had picked up and placed in their pocket, some unexpected event occurred shortly thereafter which greatly furthered their welfare. The two incidents are related in the mind of the individual because of the impression each made upon him at about the same time. The oddly shaped pebble, he believes, must have augured or portended good fortune. Therefore, it instilled confidence in him when circumstances would otherwise depress him. Thus fortified by the mere suggestion he makes to himself, he acquires mental and physical stimulus and the will to achieve, which he might otherwise lack. The subsequent result or success of his venture is really caused by the psychological factor, the personal assurance which inhibits hesitancy or anxiety.

A lodestone, because of its magnetic property of attracting iron, must have greatly impressed our ancient predecessors and primitive minds of all periods who were aware of it. Here was an object that had the physical appearance of an ordinary piece of ore. Yet it seemed to have qualities which suggested that it was animate or *alive*. It could attract and embrace particles of ore and it could likewise repel others of its own kind. If suspended, it would revolve and seem to adjust itself in space as if by some invisible force. In fact, it appeared to exert *invisible* power.

William Gilbert, M.D., physician to Queen Elizabeth, was especially interested in the strange magnetic phenomenon of the lodestone. In 1600, he wrote a treatise on the subject, *Lodestones and Magnetic Bodies—and on the Great Magnet, the Earth*. He experimented in the field of magnetism and electricity and the above book relates his dis-

coveries. He particularly discovered the relationship between the magnetic properties of the lodestone and that of the earth. In his erudite work he discloses how profoundly impressed the ancients were by the magnetic properties of that ore. The ancient Egyptian historian, Manetho, relates that the Egyptians called the lodestone "the bone of Horus," implying that it was a supernatural phenomenon. Of the multitude of ancients who wrote about the lodestone and the many to whom Gilbert refers, the following are but a few: Plato in the *Io*; Aristotle in his first book, *De Anima*; Theophrastus, the Lesbian, in *Caius Plinius Secundus*; and Galen, the great Greek physician and medical authority of the second century after Christ.

Some of the superstitions attributed to lodestones by the ancients are rather amusing. Pliny relates (Book XXXIV, Chapter IV) that a lodestone which is rubbed with garlic will not attract iron, that it will lose its virtue if placed near a diamond. Gilbert shows that his experiments soon disproved such contentions. Some of the ancient priesthood, like some of those of today, were not beyond deception to awe. They inspired their devotees, and created the impression that they were vested with supernatural powers. Pliny relates that the temple of Arsinoe at Alexandria had an arched roof of lodestones and that the effigy of the goddess appeared to be suspended in the air.

Ancient philosophers held the universe to be permeated with a universal *soul*. This divine force animated all things, both men and stars. The lodestone was the most effective example of this universal soul, as expressed in the lower forms of matter, that is, minerals or ores. It was believed that it was this universal soul or intelligence which permeated the heavenly bodies and, as a force of attraction and repulsion, kept them in their rightful places. Thus, the lodestone, whose immanent force was so evident, was believed by the superstitious, to have a direct and strong influence upon the human soul and the course of events. In other words, it was so imbued with beneficial occult power that it brought good to all who had it in their possession.

William Gilbert was reverently impressed with the phenomenon of magnetism. He

realized that it was a manifestation of the natural cosmic force which existed throughout the whole universe. To him it proved that the whole universe is animate, that is, imbued with a vital force and that nothing, as we Rosicrucians say, is truly dead matter. Said Gilbert, "As for us, we term the whole world animate; and all globes, all stars and this glorious earth, too, we hold to be from beginning by their own destinate souls governed and from whom also to have the impulse of self-preservation."

We Rosicrucians are quite in accord with Gilbert's admiration of the phenomena of magnetism and its properties. The fundamental property of attraction and repulsion, so common to the lodestone, the Rosicrucians have long attributed to spirit energy underlying all matter, and, as the basic property of the Vital Life Force in the most minute cells of living matter. It is truly a quality of the universe.

(From *The Rosicrucian Forum*, August 1948)

Initiations Are a Personal Experience

In the past, we have always asked our members to keep the result of their initiation rituals confidential, and tried to discourage them from telling their experiences to other members, particularly those who had not yet performed the ritual themselves.

Initiation is an extremely personal thing. The results which any given individual may receive are something which will have meaning to himself alone. If these are shared, or told to one who has not yet taken ceremony he will be influenced, even if only subconsciously, by the other's experience.

Lately, much confusion has resulted from older members telling Neophytes what they should see and experience while performing the First Neophyte Degree Initiation Ritual.

This confusion can be summed up by a frater who writes: "Prior to the performance of my first Initiation, I was told that I would see many changes in my facial reflection in the mirror, and that among these would be my Personal Master, and possibly an Oriental High Priest. None of this occurred, and I do not know what to think."

The letter cited is a case, not only of prematurely revealing the supposed successful results of the initiation, but of incorrectly interpreting those results.

Until recently, the First Neophyte Initiation was a preliminary exercise in reincarnation. If all conditions pursuant to the performance of the ritual were proper, the Neophyte would indeed see changes in his facial reflection. Often these were quite dramatic, even depicting persons of the opposite sex, or of other races and other cultures. The initiate was advised that these other faces may have been indicative of his earthly appearance in a past incarnation.

Many, of course, were fascinated with this explanation and intrigued by the experiment. A number of members, however, being nervous about the exercise anyway, were frankly frightened by these startling results.

A number of the officers, including the Imperator, felt that this dramatic and sudden demonstration of reincarnation, so early in the studies, and with no previous discussion of the principles involved, or indeed of the principle itself, tended to constitute too great a shock to the new member. For this reason, during a current program of monograph revision, the First Neophyte Initiation Ritual was completely rewritten and changed, a fact which has been heretofore unpublicized.

The meaning of the revised ceremony for the student is just as deep and personal as the original, if not more so, but the introduction to reincarnation has been conspicuously left out and, in fact, the *whole meaning of the ritual has been redirected*.

If a person who has taken the previous First Initiation tells a new member what to expect, it can only cause confusion and doubt in the mind of the Neophyte since he will by no means experience the results he has been led to believe he would. By the same token, even if he should realize that the present initiation cannot lead to the climax spoken of, the Neophyte will still carry those impressions given in his subconscious, and his own initiation will be influenced by them. His experience, then, will not be truly his own.

It is for this reason that we find it necessary to again admonish our members to keep the results of their initiations confidential. They are of meaning and benefit only to the individual who experiences them, and can cause bewilderment on the part of other members in the performing of their rituals—W

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